

The Living Church



A weekly record of the news, the work, and the thought of the Episcopal Church



BISHOPS AT THE CONSECRATION OF BISHOP LOUTTIT

Front row, left to right, Bishop Burton of Nassau, co-consecrator; Bishop Louttit, new Suffragan of South Florida; Bishop Wing of South Florida, consecrator; Bishop Mallett of Northern Indiana, co-consecrator. Back row, left to right, Bishops Jackson of Louisiana; Penick of North Carolina; Juhan of Florida, Gribbin of Western North Carolina; Carpenter of Alabama. The service was held on May 23d in Holy Trinity Church, West Palm Beach, Fla.

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Locating Churchmen

TO THE EDITOR: I agree with Chaplain Donald C. Stuart of Walter Reed General Hospital that unless a communicant of the Episcopal Church states specifically that he is an Episcopalian when he enters the hospital, but merely claims himself to be a Protestant, it will only be by chance that we will be able to visit him as priests of the Church.

Even though notification is regularly placed upon bulletin boards of all the wards and announcements made over the loud speaking system, which is connected with all wards, practically 95% of the communicants of our Church do not attend the special Communion service provided for them in the chapel at Valley Forge General Hospital unless I invite them personally. Therefore, rectors or relatives, knowing of communicants of the Episcopal Church who are patients at our hospital are requested to notify me.

(Rev.) FREDERICK E. MORSE,
Chaplain (Capt.) USA.

Valley Forge General Hospital,
Phoenixville, Pa.

Overseas Satisfaction

TO THE EDITOR: May I take this opportunity to let you know how much good and satisfaction I get from my copies of THE LIVING CHURCH that I am receiving here in Germany.

As soon as I finish reading one I pass it along to a friend who also enjoys it as much as I do. Then I anxiously wait for the arrival of the next copy.

The quality of the writings and editorials, the fine presentation of the Church news, the information, and the high type of Churchmanship for which the magazine stands, does, all in all, give me a deep sense of appreciation for the Episcopal Church.

I particularly enjoy the Question Box and the pictures of various church interiors. Would it be possible to print some pictures of our Episcopal communicants and workers in action such as—processionals, choirs, organist, receiving of Communion, priest at the altar or in the pulpit, Confirmation. I find that these pictures always aid in exciting the interests of others in reading the magazine.

Germany.

T/4 FAYLON W. GEIST.

Episcopalians in the Navy

TO THE EDITOR: The current discussion regarding our status in the armed services reminds me of my own experience some years ago when I was stationed as a chaplain at one of our great naval bases. As a junior undergoing indoctrination, I was placed with a group at a naval training station, where several thousand recruits were passing through their "boot" training. In Holy Week a young recruit, learning that I was an Episcopalian, asked if I could arrange for him to receive his Easter Communion, as recruits were not allowed to go out of bounds for the three weeks of their detention. So I reported the matter to the senior chaplain (a Methodist) and asked permission to hold the service. Permission was refused.

"Nah," said the senior. "Nah. You can't do it. I'll be having a service for all hands sometime next month, and the kid can come then if he wants to." So I was forced to tell the youngster that he would have to make a spiritual Communion.

And another time, my immediate superior

(the district chaplain, to whose office I was attached), remarked, "I don't believe in all this church stuff, anyway. All we need to do is to try to help people, and that's enough!" He also was a Methodist. No further comment necessary about those two cases.

On the other hand, when I went in the service, two Presbyterian chaplains, one of whom signed the memorandum quoted in your editorial (L.C., June 3, 1945) earnestly advised me, "When you come in, be sure and bring all your vestments and as many Prayer Books and as much equipment as you can. You Episcopalians are the only Protestants who can make a ship's deck remotely resemble a church."

The fear of narrowness and intolerance on our own part is a healthy fear, but the only way in which we will ever do the work of God or hold the respect of men will be through standing firm in our convictions. We were not ordained ecclesiastical chamberlains, but priests of God.

(Rev.) LOUIS O'V. THOMAS.

Jackson, Miss.

Universal Military Training

TO THE EDITOR: I have just read with interest your editorial "Universal Military Training" in the June 17th issue. In your remark, "We are inclined to favor the sociological effect of universal national service (not necessarily military service) . . ." May I comment that it seems to me the quarrel with such service, either military or non-military, as you suggest, lies fundamentally in its theological concept.

None, I think, will deny the value of doing things for other people. But to demand that our young people, from whatever motive, be compelled to give a year, more or less, of their lives to the service of the State is to assert that the State has the right to control the lives of its citizenry. That is just what the Church has always denied. Where there is a conflict between the demands of God and State, it is not only the Christian's right, but his solemn and imperative duty to disobey the State. I may in this connection quote the Pastoral Letter of the House of Bishops of 1933—which still, so far as I know, expresses the mind of the bishops of the Church: "Patriotism is subordinate to religion. The Cross is above the Flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty." We have all condemned the practice of the Third Reich in conscripting young people

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
(On leave for service with U. S. Marine Corps)
PETER DRY.....Acting Editor
JEAN DRYSDALE.....Managing Editor
ELIZABETH McCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
REV. HEWITT B. VINNEDGE.....Book Editor
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the Land Corps. Wherein does an ended draft of our young folk for either or peace purposes differ from this? It could seem, all other considerations aside, in order to show our erstwhile enemies a better way of life it were stupid to give them this ideal by imitating the worst of our own system.

Where there is no faith the people perish. We have the clear teaching of the Church in this matter, and the consequences of disobedience to this teaching will be disastrous. The things of Caesar do not include the control of the lives and destinies of young folk of any citizen, for that matter. Love of neighbor, which is not only a Dominical command but also the basis of an active participation in international affairs, as you might assert, is incompatible with compelling that neighbor to work for you gratis—nearly so—and to give up his time and lead his very life oftentimes for a Caesar who will control his every act, including the times of his arising and retiring!

If there is confusion in our thinking on this point, and I feel certain there is a very great deal of confusion, it lies fundamentally with those whose vocation it is to understand and to pass on to us the teachings of our Lord. It is also our duty as Christians and good citizens to combat every effort on the part of anyone to make of the Church a department of State and to obscure the witness of that Church. The hardest thing in the world, and the most glorious, is to be a Christian. This issue of peacetime conscription, by whatever innocuous name it may be called, is a case in point. God give us strength to see and to do our duty to our country as Christians.

ROBERT F. W. MEADER.

Wolfeboro, N. H.

Letter for Parish Planners

TO THE EDITOR: With V-E Day and the reasonably certain approach of V-J Day, it is understandable that Americans' thoughts turn to peace, and that some of them tend to forget the Pacific war, and tend to think of peace in selfish terms. Of course there are such exceptions, but in the churches, it is becoming an almost unanimous pattern to which I earnestly challenge your editorial attention.

Americans of the Churches are planning: improvements, repairs, new buildings, missions, parish halls, schools, and school extensions, etc., etc., and last month Niemoel was released from prison and Bishop McGrath escaped. Americans are building

in their own little parishes. And perhaps 80% of the churches on the Continent are still in ruins. Where is our Christian brotherhood? Americans have been fortunate to retain and protect the world's highest standard of living. Americans have lost very few churches (Guam, the Philippines, island missions) to enemy action. Americans can afford to rebuild. The churches of Europe foster bankrupt, ill, parishes. Undoubtedly many churches have lost by action and starvation most of their members. And yet, unless I have not yet heard the news, there is not the least stirring of American Christians to help rebuild these European churches. America should give to them in the hundreds of millions. Have we forgotten the spirit of early Christians, always ready to sacrifice for their brother congregations?

(Sgt.) WARD McCABE.

China.

Editor's Comment:

Being in China, Sergeant McCabe is not fully conversant with Church activities at home. Our own \$5,000,000 Reconstruction and Advance Fund is only one of a number which definitely include the Churches of Europe and Asia in their plans for rebuilding and rehabilitation. However, his letter is a good example, we believe, of the Christian serviceman's sharpened understanding of the Church's responsibilities in a war-torn world. Parish priests and vestrymen, please note!

Praying the Prayer Book

TO THE EDITOR: In your editorial comment on my letter published in your issue of May 27th, you state:

"(a) It can hardly be claimed that the Prayer Book provides a syllabus for the year by year teaching of the doctrine it contains.

"(b) To look to it for this purpose would be something like handing a child a dictionary and saying, 'Here, read this until you are educated.'"

That claim (a) is precisely the assertion I do make about the Prayer Book, on the basis of half a century of acquaintance with it. (I was born and raised in a rectory.) The Prayer Book not only provides a syllabus, it is a syllabus of Christian doctrine. That's why we have it.

(b) Your comparison of the Prayer Book with a dictionary is unsound. The Prayer Book is not composed of definitions, but of experiences. It is not meant to be read, but to be prayed.


Give a Prayer Book to a child and say: "Here, pray this until you are educated"—and see how gloriously it fulfils that objective.

Naturally the child begins by learning the sentences. Then he learns short prayers, good on all occasions—the "O Savior" and the "Praise the Lord." He learns the versicles. Eventually he progresses through the Instruction, learning the Church Year and the Lectionary by experiencing the solemn beauty of feast and fast. All the while he is learning more and more of the wonderfully beautiful prayers now obscurely thrust in the back of the book, instead of being immediately behind the front cover, where they belong.

A child taught to pray the Prayer Book attends the Eucharist, for example, and waits confidently for the parts he knows, ready to join in them. He says "Glory be to Thee, O Lord," and "Praise be to Thee, O Christ." He answers "Lift up your hearts" with a

(Continued on page 23)

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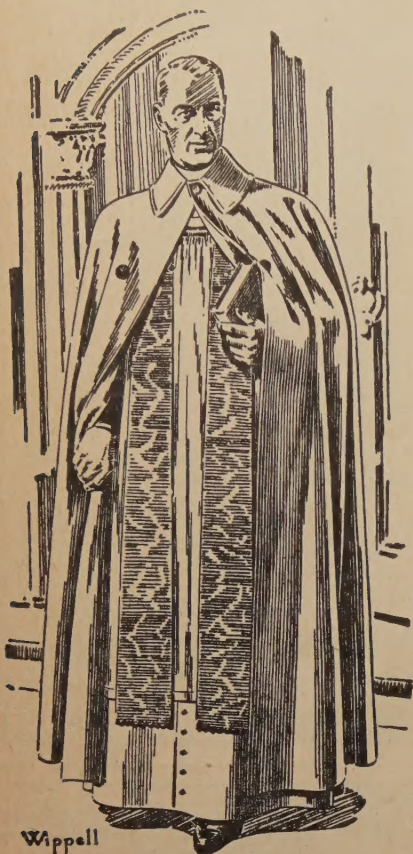
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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Abusing the Project Method

THE RECTOR of St. Mark's was proudly showing me around his parish house. He waved at some figures above the moulding and announced, "This frieze is a project of our Eighth Grade class," and paused for me to marvel.

There was a complete border of characters about two feet high, all in vivid poster colors, forming a continuous procession of Bible figures. It was really very beautiful. Over the mantle was the Nativity. From one side (starting with Adam at the kitchen door), ran Old Testament people, whom the rector glibly identified, like a guide. In the other direction, past the door of the parish office, strode men and women of the New Testament.

"It isn't quite done," he explained. "This last space is to contain St. John dreaming on Patmos."

"Did the teacher and class do this alone?" I asked.

"Oh, of course, they had help. The children made some figures at first, but they were so crude we had to get the art teacher to design them finally. The children just traced them on."

"And I suppose it arose from the studies of the class?"

"Well, in a way. We were getting toward Christmas, and the Nativity over the mantle seemed a good idea."

"It was their own idea?" I persisted.

"Not exactly. I visited the class one morning and told them I thought it would be fine for them to do it."

"But the teacher was in on it. You had worked it out with her first?"

"No. In fact, she was a little difficult—didn't catch the spirit for several weeks."

"Then I am sure the children accepted the plan joyfully and began to invent ways to carry it out."

"I'm afraid they weren't very enthusiastic—at first. These ideas have to grow, don't you think?"

I agreed. "But the class gradually developed the main idea—about everything leading up to the Incarnation, and flowing from it—and all that."

"No," admitted the rector, as modestly as possible. "That's my idea. I preached about it last Christmas."

"When they finally got to work," I persisted. "How long did it take them?"

"Oh, they didn't get it done that Christmas at all. We did some work that winter, and during the next Lent. Then the art teacher, Miss Murchison, began to make the sketches. We had to paint over the first ones because they didn't match. (Lovely girl, Miss Murchison—it quite converted her—a by-product, if I may so say, of the project. She's to be in the next Confirmation class.)"

"The children painted them on the wall—naturally?"

"Well, partly. They were not very skillful, and so slow. Miss Murchison did a lot of it herself. She worked all the summer, and into the fall. The new Eighth Grade class recognized it as their project, and were keen about it."

"But you did have the entire class doing something?"

"That was my plan, naturally. But several of them lived so far off, and some lost interest. As in all of Church life [he intoned] the faithful few stuck."

"Just how many?"

"Well—two. One boy who was quite artistic, and a girl who is awfully good with her hands."

"And they will finish it?"

"To tell you the truth, I have just employed an advanced student from the academy to do this last part. Deserving fellow. Discretionary fund, you know. People were beginning to criticize."

WAS IT A PROJECT?

I didn't have the heart to disillusion my friend, but let me call attention to these points:

1. The alleged "project" did not arise from the class theme or interest, but was arbitrarily assigned by the rector, and later developed by him.

2. The teacher was only half-hearted, did not assist in the launching or the growth of the plan.

3. The art teacher did all the creative work. Indeed, she got the only good out of it.

4. The project was too ambitious, calling for too great skill, expensive materials and prolonged work. It was never finished.

5. Instead of being a joyous adventure, it became a job to be done.

6. It employed only the skillful, failed to hold the others.

7. It was not done for any felt purpose or service.

8. There was no culminating class experience, such as a public dedication.

Yet the main idea was good. Here is a better way, done in another parish: Starting about Thanksgiving, the teacher built up the desire to decorate the parish room for the Christmas party. The scheme of figures grew out of class discussion. Being familiar with making posters, they decided to use long strips of poster-paper for background, and made a list of the Bible characters to be done, requiring only that each be 12 inches high. Each child chose two characters. The making of them took two Sundays in Advent. A third Sunday was spent in pasting all on the background. In one afternoon just before the party, they all fastened the strip in place around the room. At the party, attention was called to their achievement, and one boy explained it to the company. That was all.

But that class had employed the project method correctly, and they will never forget it.

The Living Church

FIFTH SUNDAY AFTER TRINITY

GENERAL

BISHOPSCOPATE

Bishop Remington Elected
Suffragan of Pennsylvania

Bishop Remington of Eastern Oregon has been elected Suffragan Bishop of Pennsylvania on the first ballot at a special convention June 26th.

There were only two other nominees, one of whom—the Rev. Charles W. Reininger—withdrew his name before the balloting. Bishop Remington received 111 clerical votes and 87 lay votes. The Rev. Laurencey E. Snowden received 68 clerical and 42 lay votes.

Lexington Elects Fr. Moody

The Rev. William R. Moody, rector of Saint Ignace Church, Baltimore, and well known church author, was elected Bishop of Lexington, June 26th, on the third ballot. Fr. Moody, aged 45, is a frequent contributor of devotional articles to THE LIVING CHURCH and the *Southern Churchman*.

WORLD COUNCIL

American Committee Meets

By ELIZABETH MCCracken

The American Committee of the World Council of Churches met in the Parkside Hotel, New York City, on June 18th, from 11:30 A.M., to 3:30 P.M. The morning meeting was in executive session; the luncheon meeting, from 1:30 to 3:30, was not executive.

The speakers at the luncheon session were Bishop Oxnam, president of the Federal Council of Churches; the Rev. Dr. John Baillie, of Edinburgh; Dr. Tracy Strong, MCA secretary for Aid to German War Prisoners; and Dr. Hans Hoekendijk, the well-known Dutch missionary. The day was one of the hottest of the season, breaking all weather bureau records; and none of the speakers spoke at any length.

Bishop Oxnam gave a vivid account of the enthronement of the Archbishop of Canterbury, which he attended with Bishop Merrill of Massachusetts. He then went on to describe in more detail his visit to Athens, saying in part:

"When I reached Athens, I found there the Bishop of Odessa who had come from Monika. I was to be the guest of the government for two days, at the request of the Regent, who is the Archbishop of Athens. His Beatitude Damaskinos—I followed the example of the others and

addressed him as 'Your Beatitude.' I never saw such a tall man; and, in the head-dress of the Greek Church he looked even taller. I sat at his right hand, and the Prime Minister of Greece at his left. I said something about wishing for a closer relation between us, and His Beatitude replied: 'There can be no closer relation, because there is no distance between your people and mine.' He then spoke of the tragic state of Greece in all the departments of its national and personal life. Greece, he said, is opposed to all dictatorship; it wants democracy, whether under a king or under a republic.

"His Beatitude spoke also of the hopes of the Greek Church for closer coöperation with the Protestant Churches. He mentioned the need for providing training for theological students and hoped that such provision might be made in America for some of them. I met the faculty of the theological college at dinner. The American Ambassador was there and other dignitaries. We drove out; and His Beatitude often left the carriage and walked among the people. They plainly showed their love for him and their confidence in him, both as Archbishop and as Regent. The most memorable thing said to me by him was that three nations there were which would dominate the world during the next century: America, England, and Russia. Why? Because they stand for freedom. They must coöperate, His Beatitude declared—and I am sure we all agree."

Dr. Baillie made an even briefer speech, saying in part: "The first difference I notice between this gathering and such meetings in Great Britain is the presence of ladies and of young men. I have never seen either at World Council affairs in England. When I go back, I shall mention it and suggest that we move in the same direction. War has made a great difference in Scotland about getting to London. Ecumenical meetings are hard to arrange at any time, but now any meeting is difficult."

"My part in World Council work has to do with the social function of the Church Study Program. I have been working on it for a year and a half. We have produced documents, and we have read the American documents with interest. I hope soon that we may have an international meeting. We have by no means reached an agreement on our program. Perhaps Great Britain is about half-way between the American Protestants and the Continental Protestants, theologically."

Tracy Strong spoke feelingly about the tragic condition of German prisoners of war, saying: "There is great confusion in Germany, especially in the contrast between the army and the civilian population.

Many others have come before you, to ask you to continue your help to German war prisoners. As Dr. Visser 't Hooft told you, there is a great opportunity for giving these prisoners the Christian religion.

"Our own prisoners of war, and also our other American boys who are coming home, understand the helplessness of Europeans in devastated European countries. Let us learn from them. They know the meaning of and the longing for freedom. They understand. I have faith to believe that they will desire to help other war prisoners by helping us to understand."

Dr. Hoekendijk, the last speaker, said: "I am the first missionary to go back to the field from Holland. When the people there say to me that the Netherlands have been victorious, I shall say to them that not the Netherlands, nor even Christians, nor even the Church has won the victory, but Christ. Because of Christ and the love of men for Him, risks were taken and people went forward. The Church was active in resistance, but it was only an accompaniment to the profession of Faith of the Church's members."

"In Holland, we protested against the persecution of the Jews. We spoke and we acted. Hundreds of them were received by us in Holland. Where help was needed, we helped them. As lovers of Christ, we did this. As has been said: 'In this nihilistic dynasty, the Church is the only living institution left.' The Church is of Christ."

Among the guests at the luncheon were the Lord Bishop of Chichester, leaving that night for England; Bishop Oldham of Albany, the Rev. Dr. Floyd Tomkins, and Dr. Alivisatos. Mrs. Henry Hill Pierce presided. The Rev. Henry Smith Leiper was host.

Bishop of Chichester's Visit

The engagements of the Bishop of Chichester in Los Angeles included an English Speaking Union dinner, two lectures at Occidental College on the Walter Wanger Foundation, an address to the annual dinner of the British Societies of Los Angeles, a sermon at St. Paul's Cathedral, and a sermon under the Pasadena Council of Churches at the Westminster Presbyterian Church. The Bishop was in Los Angeles as the guest of Bishop Stevens from May 30th to June 3d. On June 1st he received the honorary degree of Doctor of Laws from the University of Southern California and addressed a special convocation on the Reconstruction in Europe.

A spiritual and moral victory for the United Nations can come only through the complete coöperation of churches of all

denominations, the Bishop of Chichester told the people of the diocese of Western Massachusetts, in a sermon he delivered at a special service in Christ Church Cathedral, Springfield, Mass., on June 15th. "We are convinced," he said, "that unless the church life in Europe is rebuilt, the civilization of Europe on a Christian basis is doomed." He listed as secondary to this great spiritual need, political and economic rehabilitation.

RURAL WORK

Windham House Director To Visit Students in Field

Miss Helen Turnbull, director of Windham House, Woman's Auxiliary Graduate Training Center, has started on an extended trip to visit Windham House students in their field work, and to see and study some of the Church's rural work. She will also attend the summer Leadership School and National Conference on Town and Country Work at Madison, Wis., and from there will visit the missionary district of South Dakota to see something of the Indian mission field, and finally will go to Orangeville, Mich., to see Miss Bernice Jansen's work at Neighborhood House.

Windham House students doing field work who will be seen by Miss Turnbull on her trip include:

Doris Wilson, at St. Mark's Church, Bracey, Va., who is the first Negro to receive a scholarship from the Girls' Friendly Society for graduate study in preparation for professional Church work.

Janet Kedney, St. Paul's Church, Horse Creek Valley, Graniteville, S. C.; Janet Hall, who will work this summer at the new National Institute for Rural Church Work in West Missouri, with the Rev. Clifford L. Samuelson; Elizabeth Clay, who will also be at the National Institute; Patricia Page, who will do her field work with the Rev. Charles Leavell at Morganton, N. C.; Carmen Wolff, who is doing vacation Church school work in the diocese of Maine.

INDIAN WORK

Bishop's Day at Oneida

Twenty-four Oneidas were confirmed by Bishop Sturtevant of Fond du Lac on the occasion of his annual visitation at the Church of the Holy Apostles', Oneida, Wis., on June 10th. This is the oldest and largest Indian mission of the Church in America. The large stone church was filled with worshippers for the Confirmation and the Solemn Eucharist. The Oneida choir sang the Mass, and several anthems in the Mohawk language. The missionary, the Rev. William F. Christian, was celebrant, the Rev. George F. Kruetler, deacon, and Dr. Clark G. Kuebler, president of Ripon College, sub-deacon. Robert B. Cope was master of ceremonies. After the Bishop's message, Dr. Kuebler addressed the congregation.

In the afternoon Bishop Sturtevant, attended by the Very Rev. Harold M.



CONSECRATION OF BISHOP LOUITT: The new Suffragan of South Florida is shown receiving the pectoral cross at the service held May 23d.

Keyes, blessed the new chapel for the Sisters of the Holy Nativity, recently built in their cottage. This mission has shown great progress in all lines during the year, and now has a communicant strength of approximately 740 Indians.

Niobrara Convocation Cancelled

Because of an ODT ruling, the annual Niobrara convocation which was scheduled to begin June 28th at the Church of the Good Shepherd, Standing Rock Reservation, S. D., has been cancelled.

This is only the third time since 1870 that the Indian convocation has not been held. In place of the one convocation, separate meetings will be called in the fall on seven of the reservations. Both Bishop Roberts and the new Coadjutor, Bishop Gesner, will attend all meetings.

PUBLIC AFFAIRS

The Trumans

Mrs. Harry S. Truman, wife of the President of the United States, is a member of Trinity Episcopal Church, Independence, Mo. So is their 21-year-old daughter, Miss Margaret Truman. When she is at home, Margaret sings in the Trinity Church choir.

President Truman is a member of the Grandview Baptist Church at Grandview, Mo., a country village near the farm ten miles from Kansas City, Mo., where President Truman spent his young manhood.

President Truman and Mrs. Truman were classmates in the Independence high school. She was Miss Bess Wallace,

a daughter of Mr. and Mrs. David W. Wallace. The Wallace family, originally New England people, moved first to Virginia and later to Missouri. When President Truman returned to Independence after serving as a captain in the 129th Field Artillery in France in World War I, he and Miss Wallace were married in Trinity Church, June 28, 1919.

The President's request to newspapermen in Washington to pray for him the day after he became President occasioned no surprise to his friends in Independence.

PROVINCES

No Sewanee Synod

Bishop Clingman of Kentucky, president of the synod of the province of Sewanee, has announced that because of ODT regulations there will be no synod in 1945; the provincial council will meet October 17th at St. Luke's parish house, Atlanta, Ga.

PRESBYTERIANS

War Service Fund Oversubscribed

The 1944-45 War-Time Service Fund of the Presbyterian Church in the USA has been oversubscribed by \$178,905.00 with total receipts reaching \$1,432,905, it has been announced by Dr. Harold A. Dalzell, executive director of the War-Time Service Commission.

Dr. Dalzell reported that the excess amount would be devoted to immediate postwar needs in Europe and the Orient.

ENGLAND

Anglicans Propose to Spend Million Year in Publicity Campaign

A proposal that the Church of England spend up to a million dollars annually for educational and publicity campaign to convert England to the Christian faith" was submitted to the Church Assembly by the Commission on Evangelism appointed in 1943 by the Archbishops of Canterbury and York. Action on the report was deferred by the Assembly until its fall sessions.

Increased use of modern propaganda media was recommended, including the cinema, stage, radio, television, and the press. It was proposed that the campaign be extended for five years.

"We do not argue," the report stated, "that evangelism by advertising will effect conversion, but we do believe that it may prove of incalculable value in the preliminary stage of preparing the soil for reception of the seed and that it can bring into touch with the Church thousands now thirsting for spiritual strength and peace of heart."

The report also dealt at length with the need for more adequate training of clergy in evangelism, and took issue with suggestions that standards of ordination should be lowered to make up the present serious clergy shortage in England.

"The state of the Christian religion in this country," the report declared, "urgently calls for definite action. That definite action is no less than the conversion of England to the Christian faith. It is indisputable that only a small percentage of the nation today joins regularly in public worship of any kind. The war has revealed and has also accelerated the sharp decline in truthfulness and personal honesty and the alarming spread of sexual immorality and the gambling fever."

In a section of its report dealing with training of the clergy in evangelism, the commission expressed alarm that few clergymen are given any training of this kind, and said it is "gravely perturbed" to discover how many seem to have received inadequate training in prayer and meditation.

IGNORANCE OF BIBLE

"Ignorance of the Bible today is not wholly in the ranks of the laity," the commission declared, "but also among many clergy, particularly the younger clergy, it is really horrifying. The standard of preaching throughout the Church, generally speaking, is deplorably low."

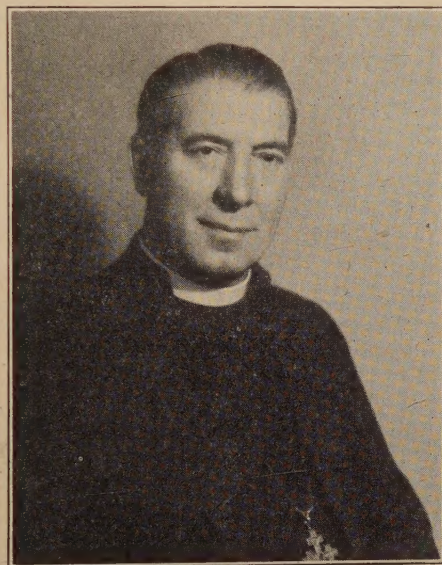
Calling attention to the numerical inequity of the clergy, the commission stated that between the two wars the population of England increased by 4,000,000, but the clergy decreased by 3,000. During this acute postwar shortage, it warned, the temptation will be for the laity to demand, and bishops to permit, a lower standard of training and personal qualification in order to save parish priests from breaking down under an impossible strain. "We are convinced," the report said, "that were the Church to succumb to low-

ering instead of raising the ordination standard, fatal and far-reaching damage would be done to the cause of true religion; above all, to the cause nearest the Savior's heart—evangelism."

The report suggested, as a means to relieve the clergy, recruitment and fuller use of women and also greater use of laymen, declaring that "the clergy are far too few to do more than touch the fringe of the problem of evangelizing the whole country," and that "it is only possible for the Gospel to reach the whole population through the active coöperation of all Churchpeople."

Dr. Wand Named Bishop of London

The Rt. Rev. John William Charles Wand, Bishop of Bath and Wells since 1943, has been nominated by King George



DR. WAND: Translated to London from Bath and Wells.

as Bishop of London, to succeed Dr. Geoffrey Francis Fisher, recently enthroned as Archbishop of Canterbury.

Sixty years old, Dr. Wand was for nine years Archbishop of Brisbane and Metropolitan of Queensland, Australia. Son of a Grantham tradesman, he attended the local grammar school and won a scholarship to St. Edmund Hall, Oxford. He was ordained in 1907 and spent several years as curate at Benwell in Northumberland and vicar at Sarum Theological College.

Dr. Wand was a chaplain in the first world war. He was fellow, tutor, and dean of Oriel College, Oxford, from 1925 to 1931, and afterwards was lecturer on Church History.

Dr. J. H. Oldham Announces Successors

Dr. J. H. Oldham, editor of the *Christian News-Letter*, and director of the Christian Frontier, has announced that Miss Kathleen Bliss, associate editor of the *Christian News-Letter*, will edit that

publication. The Rev. Dr. Michael Clarke, who resigned the headmastership of the famous Repton School to take over Dr. Oldham's work as head of the Christian Frontier, will devote himself to that important work with its many and varied duties. As Dr. Clarke said on his recent visit to America, the *Christian News-Letter* will be, among other things, the official organ of the Christian Frontier. The Christian Frontier is a work of evangelization, the enlistment of the laity being one of its prime purposes.

Archbishop of Canterbury Asks British-Russian Amity

The Archbishop of Canterbury told the first official delegation of the Russian Orthodox Church to visit Great Britain that peace depended upon the continuation of the "comradeship which gloriously sustained our two nations through the war."

Speaking at a special service held in Westminster Abbey to welcome the visitors, the Archbishop added that the character of that peace depended "not a little" on the contribution which their two Churches could make. He said it "mattered much" that the Orthodox and Anglican Churches, and every Church in Europe, should stand together.

Earlier, the Russian Churchmen were guests of the Church Assembly. As only members can legally address its sessions, the Assembly technically adjourned while the visitors were present.

On this occasion, the Archbishop of Canterbury declared that the visit of the Archbishop of York to Moscow two years ago, and the presence that day of representatives of the Russian Orthodox Church, "expressed and exemplified the warm sympathy and friendship which happily existed between their two Churches."

Archpriest Nikolai Kolchitsky and Archpriest Juvenarius called on the Archbishop of York, but Metropolitan Nikolai was unable to travel because of a bad cold. The two archpriests attended a service in York minster, at which Archpriest Kolchitsky read a message from Patriarch Alexei of Moscow, and presented the Archbishop of York with a cross worn by the late Patriarch Sergius, who died last year.

A dinner in honor of the Russian Church leaders was given by the Nikaeen Club, an organization for honoring distinguished overseas religious leaders. The Archbishop of Canterbury proposed a toast to the Russian Church and nation, and Metropolitan Nikolai responded. Among those present was Alexander Stetsenke, first secretary of the Soviet Embassy, who represented the Soviet Ambassador.

CHINA

Emeline Bowne Ill

A radiogram from Kunming, China, informs the National Council of the illness of Emeline Bowne, who has been nursing in a Chinese Army Field Hospital at

I-liang. Miss Bowne's illness has not been finally diagnosed, but the probability is that it is typhus. She has had inoculations, the radiogram said.

Miss Bowne has been in missionary service since 1922, and before the war was stationed at St. James' Hospital, Anking.

INDIA

New Bishop of Dornakal

The assistant Bishop of Dornakal, the Rt. Rev. Anthony Blacker Elliott, was to have been enthroned on June 16th as Bishop of Dornakal, to succeed the late Rt. Rev. V. S. Azariah.

AUSTRALIA

14 Prisoner-of-War Chaplains

By W. BASIL OLIVER

Fourteen Australian chaplains are prisoners of war in Japanese hands. They are: Arkell, C. S. C., diocese of Rockhampton; Bashford, F. H., diocese of Bathurst; Blakeway, L. N., diocese of Adelaide; Camroux, F. J., diocese of Sydney; Fleming W. I., diocese of Melbourne; Jones, M. K., diocese of Sydney; Kellow, F., diocese of Wangaratta; May, J. L., diocese of Tasmania; Pain, A. W., diocese of Ballarat; Patmore, C. H., diocese of Bendigo; Polain, G., diocese of Bathurst; Saunders, K. F., diocese of Sydney; Thompson, A. H., diocese of Tasmania; Ussher, C. E., diocese of Bathurst.

BRAZIL

German-Brazilian Congregation Confirmed

In the state of Santa Catharina, Brazil, Bishop Pithan, Suffragan, visited an independent congregation of German-Brazilians and confirmed a class of 50 persons, prepared and presented by the Rev. Francisco Jassnicker, who is priest in charge of Agnus Dei Church, Colonia, and a dozen mission stations in the state of Santa Catharina. This congregation proposes to become incorporated, with their church building and rectory, into the Episcopal Church.

Bishop Pithan in the same visit at a place called Taquaral, consecrated Christ Chapel. This was built by the local congregation, without outside assistance. The Rev. Mr. Jassnicker is in charge of this chapel also.

CANADA

Form Lay Association Of Council of Churches

Organization of a Lay Association of the Canadian Council of Churches to promote the ecumenical movement in Canada was announced at a meeting in Toronto by Archbishop D. T. Owen, president of the council.

He said local lay associations had been

formed in Ottawa, Montreal, Hamilton, and London, and that Russell T. Kelly, chairman of the League of Nations Finance Committee at Hamilton, Ont., would shortly tour the country to establish additional groups.

Announcement was made that Justice Roy B. Kellock of the Supreme Court of Canada at Ottawa has accepted the chairmanship of the executive committee of the lay association.

It was also stated that plans were being considered for organization of a similar women's association in the near future.

RUSSIA

Patriarch Alexei Decorated By Lebanon

Patriarch Alexei of the Russian Orthodox Church has been decorated with the Order of the Lebanese Cedar, highest

Lebanese honor, according to a report from Beirut. The Patriarch visited the capital during a tour of Orthodox centers in the Near East. This news was cabled from Moscow by Religious News Service.

The award was conferred by the President of Lebanon, Beshar El Khuri, and was presented at a reception attended by high government dignitaries and by Metropolitan Salibi of the Greek Orthodox Church. Making the presentation, Hamid Karama, chairman of the Cabinet of Ministers, said:

"As a sign of gratefulness to you, Patriarch of the great Orthodox Church of all the Russias, for your work in the establishment of fraternal relations between the Orthodox Church in Arabic lands and great Russia, the President of the Lebanese Republic decorates you with the Order of the Lebanese Cedar, and requests you to transmit sentiments of goodwill and sympathy to the leaders of the Soviet state."

SONG FOR ST. FRANCIS

A GARDEN is quite a special place
Since a brown robed brother stood
By a tree where bright eyes watched his face
Under his rusty hood.

Though the sandaled feet are long at rest
And the nervous hands are still,
He watches today each burnished breast
And shining wing and bill.

His heart is quick at the sound of rain
Or the feel of fragrant bark;
And small birds sing again and again
Because he blessed the lark.

Not by the haloed saints' grave words
Has the childlike heart been led,
But a shabby saint who preached to the birds
Circling around his head.

Oh, never a garden, however small,
But has known, when sunlight dances,
A sweeter strain in the red bird's call,
And the smile of Brother Francis.

Whenever the green leaves whisper low
And the drowsy flowers nod
And the birds are hushed—you may surely know
Saint Francis talks with God.

LOUISA BOYD GILE.

ARMED FORCES

Chaplain Nixon to Redeploy Chaplains in Europe

Chaplain Eugene L. Nixon has just been appointed chief of section on redeployment of chaplains in the European theater operations, which means that he will assist those who stay and those who return. This will keep him in France for several months.

Chaplain Nixon was promoted to the rank of full colonel on May 28th in Germany. This is his third promotion in the past two and a half years. An Episcopal chaplain, he was formerly division chaplain of the Eighth Division of the XVI Corps. He wears five battle stars and on June 9th he was awarded a Oak Leaf Cluster for his Bronze Star.

Mrs. Nixon and four children have made their home in Columbia, S. C., where Chaplain Nixon was stationed with the Eighth Division in 1940.

Bishop Tsu Civilian Chaplain for American Forces in China

Bishop Tsu, Assistant of Hong Kong, has been appointed by the American Army as civilian chaplain especially for Churchpeople, as there is no Episcopal chaplain in that area. Bishop Tsu wrote that Episcopalians do long for their own church services, and I do hope more Episcopal chaplains will come out. We have come to worship with us in St. John's Church and the Student Chapel here, but we do not begin to provide for the many Episcopalians in the USF personnel.

"I am very proud to don the chaplain's American uniform with the crosses on my collar band and cap. I can not use the United States Army Post Office, but friends can write me in care of Chaplain Capt. Mert M. Lempson, Hqrs. S.O.S., P.O. 627, c/o Postmaster, New York City."

RELIEF

Christmas Plans

To help make happy the first liberated Christmas of families in Greece, Norway, Philippines and other European and Asiatic countries, Churchpeople in the United States are asked to make up Christmas packages now as shipments must be made by October 1st.

Orders for the standard cartons and all instructions may be sent to the President Bishop's Fund for World Relief, 281 Fourth Avenue, New York 10, N. Y.

The plan is sponsored by the National Council's Divisions of Christian Education, Youth and Christian Social Relations, by the Woman's Auxiliary, the President Bishop's Committee on Laymen's Work, Forward in Service, and the Girls' Friendly Society. By joining with members of 17 other major religious bodies in the United States, it is hoped that

it will be possible to send 500,000 Christmas packages to Christians in the liberated countries. This cooperative program is centering in the offices of the Church Committee for Overseas Relief and Reconstruction, and it is approved by the Commission on World Council Services and the Church Committee for Asia. Overhead costs of the program are to be borne by those participating in it. Careful estimates indicate that the costs will be \$1 for one package, \$5 for six, \$8 for 12, and \$15 for 24 packages. These amounts must be sent with the order for the standard cartons. Any surplus moneys will be credited to the relief agencies of the Churches.

Boxes may be filled for children, babies, and adults. A personal greeting card from the individual or church group may be included in each box. Gifts should not be purchased until the shipping carton and instructions are received. The instructions show desirable gifts, and lists types of certain articles which have government approval for export.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches said: "These Christmas packages will be one of the clearest expressions of the bond which exists between the Christian homes in the United States and Christian homes in the suffering countries. It is a thoroughly practical plan."

HOME FRONT

V-E Sunday on Rails

Bishop Kirchhoffer of Indianapolis, en route to read the Burial Office for Mrs. Kirchhoffer's sister, Mary, was going through Arizona on the Golden State Limited on V-E Sunday, and in the absence of a chaplain he conducted appropriate services in the diner of the train with more than 100 of the passengers and crew in attendance. The Pullman conductors and the dining car steward cooperated in arranging for the service. Quite a number of Army and Navy personnel were aboard and along with the civilians, appreciated the opportunity to participate in the V-E Sunday services on rails. President Truman, having learned of this unusual service, wrote Bishop Kirchhoffer a letter expressing his appreciation for it.

Church's Part in War Loan

The Domestic and Foreign Missionary Society announced June 21st that in the Seventh War Loan drive it purchased \$1,135,000 of bonds for its endowment funds, and \$215,000 bonds and certificates for other accounts, making a total of \$1,350,000.

The Church Pension Fund and its affiliates have made subscriptions to the Seventh War Loan in the amount of \$375,000, according to a statement from Charles D. Dickey, treasurer of the Fund. This additional subscription increases to \$9,655,000, the total purchases which these organizations of the Church have made in the various War Loan Bonds.

THE PEACE

What Can the Churches Do?

Bishop Hart of Pennsylvania is urging the people of his diocese to study the San Francisco United Nations Conference, with special reference to "what the Churches can do about it." To that end he approved a meeting in Holy Trinity parish house, June 27th, at which the Rev. O. Frederick Nolde spoke. Dr. Nolde is a member of the Commission on a Just and Durable Peace of the Federal Council, and acted as a consultant to the United States delegation at San Francisco.

The meeting was sponsored by the diocesan committee on Christian World Order, Forward in Service, Department of Education of the Woman's Auxiliary, Department of Christian Social Relations of the Woman's Auxiliary, and the committee on Adult Education of the Department of Christian Education.

Religious Leaders Ask Definition Of "Unconditional Surrender"

An "adequate interpretation of the policy of unconditional surrender," was urged by a group of nine religious leaders who also expressed concern over the "strategy of obliteration bombing," in the conduct of the war with Japan.

They called upon the Allied Nations "to state clearly how they propose to let Japan live, what economic freedom she would be allowed, and how she could be related to the life of Asia."

Admitting the "doleful necessity" of the bombing of strategic centers and objects, the group asserted that "no military strategist has given the nation proof of the 'military necessity' of unrestricted bombing; and no merely military strategy considers the effects of such a policy upon the future of our relations with a vanquished foe."

"We believe that it is morally wrong and politically dangerous," they said, "for any nation to ignore long-range considerations of policy by allowing military strategy alone to control its relations, even with enemy nations. We therefore call upon our fellow-citizens, particularly our fellow Christians, who share this conviction and the apprehensions which we have stated, to express them to the President."

Signers of the statement included three faculty members of Union Theological Seminary: Dr. Henry P. Van Dusen, president; Dr. Reinhold Niebuhr, professor of Applied Christianity; and Dr. John C. Bennett, professor of Christian Theology and Ethics.

Others were Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Henry Smith Leiper, secretary of the American Committee for the World Council of Churches; Bishop Parsons of California, retired; Dr. F. Ernest Johnson, professor of Education at Columbia Teachers' College; Miss Rhoda E. McCulloch, editor of the YWCA's *Women's Press*; and Charles C. Burlingham, lawyer.

Churchmen Among the Founding Fathers

By the Rev. W. P. Witsell, D.D.

Rector, Christ Church, Little Rock, Ark.

“WE HOLD these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty, and pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . .

“We therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions do, in the Name, and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States: that they are absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved: and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”

—The Declaration of Independence.

That Episcopalians were a noteworthy force in forming the early political and economic policies of this country is evidenced by the fact that more than 60% of the signers of the Declaration of Independence and the members of the Constitutional Convention were sons of the Episcopal Church.

My original authority for information concerning the Church affiliations of the men in both of these lists is that of the great historiographer of the Episcopal Church, the late Rt. Rev. William Stevens Perry, second Bishop of Iowa, as quoted by Bishop Brown in his book *The Church For Americans*. Those familiar with Bishop Perry's great work on the history of the American Episcopal Church know how careful all of his investigations were, and how thorough he was in his research.

He makes the following statement as to the Church affiliations of the signers of the Declaration of Independence:

NEW HAMPSHIRE

Josiah BartlettCongregationalist
William H. Whipple.....Congregationalist
Matthew ThorntonCongregationalist

MASSACHUSETTS

John HancockCongregationalist
John AdamsCongregationalist
Samuel AdamsCongregationalist
Robert Treat PaineCongregationalist
Elbridge GerryEpiscopalian

RHODE ISLAND

Stephen HopkinsQuaker
William ElleryCongregationalist

CONNECTICUT

Roger ShermanCongregationalist
Samuel HuntingtonCongregationalist
William WilliamsCongregationalist
Oliver WolcottCongregationalist

NEW YORK

William FloydPresbyterian
Philip LivingstoneEpiscopalian
Francis LewisEpiscopalian
Lewis MorrisEpiscopalian

NEW JERSEY

Richard StocktonQuaker
John WitherspoonPresbyterian
Francis HopkinsonEpiscopalian
John HartBaptist
Abraham ClarkPresbyterian

PENNSYLVANIA

Robert MorrisEpiscopalian
Benjamin RushEpiscopalian
Benjamin FranklinEpiscopalian
John MortonEpiscopalian
George ClymerEpiscopalian
James SmithPresbyterian
George TaylorEpiscopalian
James WilsonEpiscopalian
George RossEpiscopalian

DELAWARE

Caesar RodneyEpiscopalian
George ReadEpiscopalian
Thomas McKeanPresbyterian

MARYLAND

Samuel ChaseEpiscopalian
Thomas StoneEpiscopalian
William PacaEpiscopalian
Charles CarrollRoman Catholic

VIRGINIA

George WytheEpiscopalian
Richard Henry LeeEpiscopalian
Thomas JeffersonEpiscopalian
Benjamin HarrisonEpiscopalian
Thomas Nelson jr.Episcopalian
Francis Lightfoot LeeEpiscopalian
Carter BraxtonEpiscopalian

NORTH CAROLINA

William HooperEpiscopalian
Joseph HewesEpiscopalian
John PennEpiscopalian

SOUTH CAROLINA

Edward RutledgeEpiscopalian
Thomas Heyward jr.Episcopalian
Thomas Lynch jr.Episcopalian
Arthur MiddletonEpiscopalian

GEORGIA

Button GwinnettEpiscopalian
Lyman HallCongregationalist
George WaltonEpiscopalian

This makes the count thus: Baptist, 1; Congregationalist, 13; Episcopalian, 35; Presbyterian, 4; Quaker, 2; Roman

Catholic, 1; and Episcopalians 62½% the whole.

In connection with these signers of the Declaration, it seems important to call attention especially to two of the men whose religious affiliations have sometimes been called in question, these two being Thomas Jefferson and Benjamin Franklin.

First, in regard to Jefferson. In the *Virginia Colonial Churches*, published by the Southern Churchman Company in 1908, the statement is made, “The committee appointed to revise the laws of the Commonwealth in Virginia reported a act establishing Religious Freedom. The committee was composed of five men—Jefferson, Pendleton, Wythe, Mason, and Lee. All except Jefferson were active members of the vestries of the Established Church, and Jefferson's name also was on the list of the vestrymen of St. Anne's Parish, though there is no record that he exercised the function of his office.” Letters from members of his family, that have been published, make the definite statement that he was a member of the Episcopal Church and regularly attended its services. The highest authority, however, in this matter is a letter signed by himself in which he states, “I have been from my infancy, a member of the Episcopal Church and to that I owe and make many contributions.”

In regard to Mr. Franklin, I wish to quote these words from Dr. Tiffany's *American Church History—Protestant Episcopal*: “Three distinguished signers of the Declaration of Independence were pewholders in Christ Church (Philadelphia). Of these, the most distinguished, Benjamin Franklin, served several years as a vestryman.” Then again Dr. Tiffany states on page 215 of his book that “Benjamin Franklin, a vestryman of Christ Church,” was the first mover in the matter of establishing the College and Academy of Philadelphia, which afterward became the University of Pennsylvania.

Benjamin Franklin's general religious conviction can be seen in a speech that he made before the Constitutional Convention in which he called upon the Convention to have daily prayer for their guidance in their important work. Among other things in that speech he said “I have lived, sir, a long time and the longer I live the more convincing proofs I have of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an Empire can rise without His aid? We have been assured, sir, in the Sacred Writings that ‘Except the Lord build the house, they labor but in vain that build it.’ I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel.”

Now, as to the Church affiliations of the

the following list; based on the authority of Bishop W. S. Perry, as stated in this publication *The Faith of the Framers of the Constitution of the United States*.

NEW HAMPSHIRE

John LangdonCongregationalist
Nicholas GilmanCongregationalist

MASSACHUSETTS

Nathaniel GorhamCongregationalist
Rufus KingEpiscopalian

CONNECTICUT

William Samuel JohnsonEpiscopalian
Roger ShermanCongregationalist

NEW YORK

Alexander HamiltonEpiscopalian

NEW JERSEY

William LivingstonePresbyterian
David BrearlyEpiscopalian
William PattersonPresbyterian
Jonathan DaytonEpiscopalian

PENNSYLVANIA

Benjamin FranklinEpiscopalian
Thomas MifflinEpiscopalian
Robert MorrisEpiscopalian
George ClymerEpiscopalian
Thomas FitzsimonsRoman Catholic
Jared IngersollEpiscopalian (probably)
James WilsonEpiscopalian
Gouverneur MorrisEpiscopalian

DELAWARE

George ReadEpiscopalian
Gunning Bedford jr.Presbyterian
John Dickinson, originally a Quaker, but in later life inclined toward the Episcopal Church.
Richard Bassett, originally Episcopalian, but later in life a Methodist.
Jacob BrownEpiscopalian

MARYLAND

James McHenryPresbyterian
Daniel of St. Thomas
JeniferEpiscopalian
Daniel CarrollRoman Catholic

VIRGINIA

George WashingtonEpiscopalian
John BlairEpiscopalian
James Madison jr.Episcopalian

NORTH CAROLINA

William BlountEpiscopalian
Richard D. SpaightEpiscopalian
Hugh WilliamsonPresbyterian

SOUTH CAROLINA

John RutledgeEpiscopalian
Charles C. PinckneyEpiscopalian
Charles PinckneyEpiscopalian
Pierce ButlerEpiscopalian

GEORGIA

William FewEpiscopalian
Abraham BaldwinCongregationalist

We thus see that of the 39 members of the Convention that framed and adopted the Constitution of our Country, 24 are set down as Episcopalians and 3 more as probably Episcopalians. Considering only the unquestionable 24, that give 61½ as the percentage of Episcopalians, but including the "probables" raises the percentage to 69 plus.

It will be observed, and as indicating the meticulous care with which Bishop Werry did his work both in reference to the signers of the Declaration of Independence and the members of the Constitutional Convention, that in the case of Jared Ingersoll he notes "probably Epis-

ians and members of generations." In the case of John Dickinson, he writes "originally a Quaker, but in later life inclined toward the Episcopal Church. He was a liberal contributor to the funds of the Church Corporation for the relief of the widows and orphans of our Clergy." In the case of Richard Bassett, he states,

Vigil Lights

"To a father of a serviceman, a father highly skeptical regarding the question of vigil lights remembrance, the following letter was written by a curate of 40 years service in the Church."

MY WIFE tells me you want to direct a few competent kicks-in-the-pants on somebody and, a curate being there for that purpose, your boot has its eye on me. I do not deny that I deserve an occasional buffet but not, I think, on account of the little vigil lights which, at the shrine dedicated to prayers for those in national service, can be lit by any one who wishes to do so. . . .

This matter of lights in general: Several of the big churches always keep at the altar, a light burning before some of the consecrated Bread. That has been a help to many a priest who had not the equipment, or in whose church the Reserved Sacrament was not advisable. More than once when I had a parish there was an emergency—an accident or sudden illness—when the patient wanted the Sacrament and there was not time for a long service, or the patient was too weak. The Communion Service takes half an hour. With the Reserved Sacrament five or even three minutes are enough time for the sick person to receive absolution and make his Communion. It is great comfort to small or suburban churches to know that to any priest the Reserved Sacrament is available quickly for some sick or dying person. And that light means it is there.

Then I became curate of this church and began to realize that it means much more than that. During a good part of the year here, the priest, except on Thursdays, arrives at the church a long time before day. He fumbles around with his key until he gets in—Egypt's night is noon compared to this church before day on a frigid morning! You are feeling a bit pious at having come uncomfortably to pray for people who won't take the trouble to come themselves, when all of a sudden you are before the chapel; and before the altar is a red light which says to you that, as always, your Lord has beat you to it. In fact, while you slept, He has been there through the lonely night—hours keeping watch; interceding for you and for me; for that tempted young person: for that terrified old person. It has never failed to thrill me and humble me. That light says, "God's Son, our Sentinel, is keeping watch!"

life a Methodist." Presumably he was an Episcopalian at the time of the Constitutional Convention.

It is to be observed that in both cases, according to these lists more than 60% of the signers of the Declaration and the members of the Constitutional Convention were sons of the Episcopal Church.

About that time an acolyte arrives. Mostly he is young, sleepy, cold, hungry, and often, having come quite a long way in the lonesome dark, I think he is a little scared. But he is *there* and when he sees that red light he feels at home, and while, he may still be hungry, he isn't scared any more. Acolytes are perhaps no "gooder" than any one else but some of them crawl out of bed before day to serve at the altar where the red light hangs, and I take my hat off to them, and incidentally, to their mothers.

Every morning a man and a boy, sometimes alone, are representing at the altar some 1,300 communicants. It would, of course, be very foolish and presumptuous had our Lord not ordered it and promised to be there with us—and the sanctuary light is an assurance and comfort.

And then the boys and girls go off to war and Christian folk pour out our hearts that God may keep them safe in their important bodies; their more important minds; and their infinitely more important souls with which they must live through eternity. The rector wisely asks us when we kneel in God's presence before the red sanctuary light, to remember not only our own, but some other on our honor roll who may be a stranger to us, and who may have no one to keep watch for him before the throne of God.

Then, if it appeals to you, you light one of the vigil lights which last ten hours.

What do they mean? To me the little light means that I have prayed for that, perhaps, unknown person and made myself his special watchman for ten hours. The small light represents your very humble presence down in the nave, as the big red light up at the altar represents our Lord's presence there.

And for ten hours after lighting that little candle, again and again, as you go about your work, your mind will flash back to that feeble flame you have lit, and for a minute or a second, your prayer for that person will again mingle with your Lord's; and you will have kept worthy watch or vigil.

Do you really think those little lights are a horrible superstition and full of medieval popery?

Even if you do not like them please think a little kindly of those who for ten hours have carried, as watchmen, our young people on their hearts, and to whom these little lights have been a symbol and a reminder.

The United Nations Charter

RELLEASE of the draft of the United Nations Charter makes it possible to evaluate progress toward an effective world organization, and brings that long-cherished vision measurably closer to realization.

President Truman's appearance at the final session of the San Francisco conference, and his intention of flying the charter back to Washington for presentation to the Senate effectively dramatize the importance of the document, and the urgency of acting upon it promptly. Moreover, the bipartisan character of our representation at San Francisco, and what Senator Connally has termed "the non-political support of the charter," are a happy augury that the Senate will consider the document on its merits, in an atmosphere free from the partisan acrimony that rang the death knell for American participation in the 1919 League of Nations.

The San Francisco conference seems to have done its job remarkably well, considering the many difficulties with which it was beset. Until a month or two before it met, there appeared to be real danger that disagreements and conflicts of national interests might postpone or prevent the meeting. The death of President Roosevelt on the eve of its assembly deprived the conference of the guidance of its most ardent supporter. Disagreement on highly publicized but actually

secondary matters, such as the Polish question, caused it to get off to a bad start. And the sudden collapse of Germany requiring the return to Europe of several of the top diplomats made it look for a time as if the conference might founder altogether.

In the face of these many difficulties, and of the "back press" that the conference had during the earlier part of its session, it is a wonder that any progress at all was made. Yet it now appears that, behind the smoke screen of horse-trading and bickering played up by many of the journalists, columnists, radio commentators, and other "experts" who covered (and nearly interred) the conference, its working members were steadily forging link after link in a chain of agreement now presented to the world for study, and for the ratification of the various member nations.

Like any document that is the product of negotiation and compromise, the San Francisco charter will not wholly satisfy any of the parties to the negotiation. Yet it seems to be a genuine improvement on the Dumbarton Oaks proposals, and a workable instrument upon which a cooperative world can ultimately be built.

The purpose of the United Nations, as declared in the charter, is "to maintain international peace and security . . . in conformity with the principles of justice," and to develop friendly relations and cooperation among nations with "respect for human rights and for the fundamental freedoms for all without distinction as to race, sex, language, or religion." This statement of purpose is a distinct improvement on the more materialistic approach of Dumbarton Oaks.

Other improvements agreed upon include increased power for the General Assembly, in which all nations have an equal voice; a system of international trusteeships for dependent areas; and a plan for a new world court. In addition there is a pledge to respect territorial integrity of members and their political independence, which is at least an approach to a definition of aggression—though it also carries the danger of implication that the preservation of the *status quo* is the highest ideal.

The truth of the matter is that the security and well being of the peoples of the world will depend, for many years to come, on the willingness of the great powers to cooperate with each other and with the small nations, and to build up a harmonious and interdependent world order. Included in this must be a constructive, far-sighted plan for enabling the defeated nations to become members of the family of nations without menacing the security of their neighbors and of the world.

It is far more important to have this universal will to cooperation, even with an inadequate charter, than to have a water-tight and technically perfect charter without the will to make it effective. However perfect it might be on paper, no charter could prevent a third world war if any one of the great powers, or any combination of them, should pursue a course of national selfishness and aggression in defiance of the rights of other nations, great and small.

But if the United Nations really want international peace and security based upon respect for human rights, as they declare in their declaration of purposes, the San Francisco charter sets forth a practical and workable instrument through

The Collects

Independence Day

July 4th

IF WE really believe that it was through God's power that our fathers won their liberties of old, it should be evident that it is our duty to use these liberties as God-given privileges, to His honor and glory. It is a happy condition that allows us to be at once good citizens of this land and of the heavenly kingdom, that leaves us free to serve both God and state without great conflict of loyalties. Such being the case, it is our duty to make constant effort to fulfill every requirement laid upon us, and to use every means of help that God and country give. The keeping of Independence Day should find us more strongly resolved to grow in righteousness, while we work and pray for that peace that shall make us more free to serve God.

Sixth Sunday after Trinity

July 7th

TODAY'S COLLECT is based on the truth that God is love. Because this is His nature He must pour out that love on worthy recipients. We all have had evidences of His love, and because of the limitless Being of God we know that more of His love than we have ever known is prepared for those who can receive it, more than we can imagine. To be capable of receiving this gracious outflowing we must love God above all else, putting Him first in all that we are and do. Here is a life-long work, but a work for such wonderful returns that it is worth every effort we can make. If we must forego much that is cherished, we must remember that He will more than make up for what we seem to lose. He will give us that which will exceed every desire. Our prayer may well be the line of the well-known hymn: *Oh, make me love Thee more and more.*



Washington, D. C.

DEAR FAMILY: The continuing debate on peacetime conscription is a healthy manifestation of the democratic process. Any such important policy certainly ought to have the careful consideration of the entire country, as well as of Congress. It seems to me rather unfortunate that in the testimony given before the House Committee on Postwar Military Policy, opposition to peacetime conscription was expressed by almost everyone who appeared under religious auspices. A notable exception was Bishop Page of Northern Michigan who, though he made it clear that he spoke only for himself and not for the church, spoke strongly in favor of a peacetime military program as a powerful deterrent to future aggressors. Surely there are many, perhaps a majority, in the Church who would agree with Bishop Page.

Like the Bishop, I can speak only for myself. I speak, however, as one who loves peace and hates war; as one who believes that war is the antithesis of Christianity, and that in Christianity one can be found the answers to the world's problems. I speak as the father of a boy who will be directly affected by the decision. And I speak as one who has seen war in two of its ugliest manifestations—in England, where civilians were the chief victims of German fury, and in the Pacific, where the barbarity of the Japanese has reduced the conflict to the lowest levels of inhumanity.

I am whole-heartedly in favor of requiring every American young man to devote a year to military training for the following reasons:

1. The world has become a community. No community is possible without an adequate police force: *i.e.*, a body of men trained to use force when necessary to preserve law and order.
2. Under the United Nations Charter, the policing of the world community is the joint responsibility of all the nations, and particularly of the "Big Four." To carry out this responsibility requires a much larger Army and Navy than we have ever had in peacetime.

which this aim may be achieved. It is to be hoped, therefore, that our own nation and the other nations represented at San Francisco will take prompt steps to ratify the charter and put its provisions to work as soon as possible.

The Future Must Be Bought

READERS will recall that in our issue of April 8th we published the text of the Proposed Management-Labor Code agreed upon by William Green of the AFL, Philip Murray of the CIO, and Eric Johnson of the United States Chamber of Commerce, commenting on the great significance which this code could have for the welfare of the United States and the World. "Its significance depends," as we noted at the time, "upon the extent to which each of these is able to win wholehearted support for the seven points of the code from the business and labor forces as a whole."

A management-labor conference on the code was projected. It has now been postponed indefinitely, and an executive of the AFL has announced that the AFL will take no part in

3. Modern warfare is an intricate technical matter, requiring a high degree of training and many special skills. These cannot be acquired in a few months by a volunteer force recruited when the need arises. And if, despite our best efforts, war should come to us again, we have, as Secretary Stimson has said, "no right to gamble on the hope that our country for the third time will have even the little breathing space she has had in these two wars for preparation."

4. The preservation of our American heritage has required two generations in this century to give from a year and a half to four years of their life span to armed conflict, with the loss of thousands of young men of those two generations in battle. Surely it is not too much to expect the third generation to give one year of its life span to training to prevent such loss, and to continue to preserve that heritage. Actually *every* generation in American history has fought a war; if subsequent generations are not to fight wars, they must devote at least a comparable amount of time and effort to preventing them.

5. Like Secretary Forrestal, I agree that "the means to make war should be in the possession of the nations which hate war."

6. Entirely apart from war, I believe that a year of military training, with its emphasis on order, discipline, and self-reliance is excellent training for any American youth. Ours is the army of a democracy, not the organ of a military caste. It can be a powerful agency for education in democracy if it is truly a citizen army in which all American young men, rich or poor, white or black, Catholic or Protestant, serve as a part of their responsibility of citizenship.

There is nothing unChristian about military service, whether voluntary or compulsory. In fact, it is a part of the fulfillment of the Christian injunction to "render unto Cæsar the things that are Cæsar's," just as is the payment of taxes or the performance of jury service. It is only when "Cæsar," *i.e.*, the State, demands that the individual render to it the things that are God's, *i.e.*, totalitarian allegiance, that it infringes upon the teachings of Christianity.

If this nation is to play the role that history has placed upon it, and to serve as a powerful bulwark of justice and peace, it must remain strong. Therefore I hope that Congress will adopt universal peacetime military service, and that it will have the wholehearted support of the country.

CLIFFORD P. MOREHOUSE.

(Opinions expressed in this column are those of the writer alone, and do not necessarily reflect the views of the Marine Corps, the Navy Department, or the naval service at large.)

any activities in which the CIO is represented, because of its disapproval of dual unionism.

This is disheartening news indeed. It is our opinion that the problem of the postwar world, overshadowing all political and economic and social problems besides, is the problem of establishing a basis for coöperation between the forces of management and labor. What the Marxists call "class conflict" is not a theory but a fact. The Marxian theory of class conflict asserts that the solution of the conflict can only be had by the violent overthrow of the capitalists by the workers. The Fascist theory of the State would solve the conflict by forceful government interposition to enslave the workers. If class conflict in the United States continues at the pitch of the pre-war years, which of these ugly alternatives shall the nation choose?

There can be little doubt that the blind pursuing of self-interest by either capital or labor will end in the establishment of a police-State, forcefully dominated by an all-powerful political party. And in such a State neither capital nor labor can be free. If freedom is to be maintained in this country,

and in the world as a whole, sacrifices must be made for it. Voluntary concessions must be made by both sides.

It seemed to us that in the code proposed by three farsighted men, a basis for such coöperation was laid down; but unless public interest in the code is much more vigorous and outspoken, nothing will be accomplished. We urge Church groups, large and small, to consider this matter with the utmost seriousness and to communicate their conclusion to Messrs. Green, Murray, and Johnson. We urge businessmen to discuss the matter with their fellow-businessmen, and working men with their fellow-workers and union officials. At the present, when jobs and money are plentiful and a period of postwar prosperity seems assured, the problem may not seem acute. But it is acute, and unless firm lines of coöperation are laid down in good times, the bad times will be entered upon in a spirit of distrust and hate which will almost inevitably result in revolution.

Does democracy have a future? If so, it must be bought with effort and sacrifice.

Freedom and Compulsion

A LETTER in this week's issue from Robert F. W. Meader goes behind the peripheral aspects of compulsory national service to the central theological question: Is it compatible with the Christian idea of human freedom? He quotes the great 1933 Pastoral of the House of Bishops, "In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty" in support of his contention that the State does not have the right to control the lives of its citizenry.

Of course, the degree of State control rather than the abstract question of freedom vs. compulsion, is the real issue. Almost everybody believes that wartime conscription is permissible. Governments exist for the precise purpose of coercing the citizenry to do (or pay for the doing of) those things which are necessary for the general welfare and not to do those things which are inimical to the general welfare. Nevertheless, the "general welfare" must, in our form of government, always be balanced against the loss in the general welfare occasioned by restricting personal liberty.

We agree 100% with the statement of Mr. Meader and the House of Bishops that in any issue between God and country, the Christian must choose God. But when the issue is not between God and country, the citizen ordinarily has a duty to obey his country's laws. "Cæsar" (the elected government of the people of the United States) has a primitive right to our obedience because "The powers that be are ordained of God"—i.e., almost any government can claim that in maintaining social order it is performing a God-given duty; but our "Cæsar" has a further right to our obedience because he represents the collective will of our friends, our relatives, our neighbors, and ourselves. We have entered into a contract with our fellow-citizens to elect our officials and to support them.

In order to have a society in which free men can prosper, we must relinquish some of our freedom. The real question is, "How much can (or should) we relinquish?" And the answer depends on a great variety of factors.

The great Pastoral Letter which Mr. Meader quotes strongly condemned the unbridled individualism which has always been a weakness of our nation. We have a tradition of thinly veiled disrespect for law and order. Our sense of human brotherhood has been slight. Our motto "business is

business" comes very close to being an expression of the wicked philosophy behind Cain's, "Am I my brother's keeper?"

"A selfish and soulless individualism that was insular and arrogant impaired our security and wrought havoc in our social and economic life," said the Pastoral. "... Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed, and, above all else, an order which shall substitute the motive of service for the motive of gain."

Hence, to require our young people to spend a substantial period working together for national purposes, while it would unquestionably constitute a temporary restriction of their freedom, might make them more conscious of the fact that human beings are members of one another, with definite moral and practical obligations for each other's welfare. *It might*, we say. It might, on the contrary, make them even more determined individualists, even more skillful "gold brickers," as the army calls those who are adept at passing on their social obligations to others. In that case, compulsory national service would have the effect of enhancing human freedom!

We don't know why people keep talking as if Germany had compulsory military service between wars. It only re-stored this measure in 1935, when it was engaged in full-scale preparation for a definite war, just as Britain and the United States, a few years later, did the same. The return of militarism came in the years between 1919 and 1935—a period when the German army was limited to a mere 100,000 troops. The countries which had universal military training—Italy, Switzerland, France, Belgium, etc.—presented no clear-cut pattern of militarism. On the contrary, most of them were quite anti-militaristic.

The question needs long and careful study; but we do not think that theological considerations tend overwhelmingly by themselves, to either one side or the other. Love of our international neighbors may require us to spring to arms in their behalf; and if we have to do so, we might as well know how.

MODERN MAGNIFICAT

(Luke 1:46-55)

SAFE in my womb a heart is beating,
Into that life my strength is poured,
All of my love, my hope, my yearning—
"My soul doth magnify the Lord!"

Death and destruction all around me,
I am apart from their awful strife,
"His mercy is on them that fear Him"
Blest be His name—I bear a new life!

Nations fall that once were mighty,
The proud are scattered on land and sea,
The humble of earth He has quickened,
"And exalted them of low degree!"

Deep in the earth new life is stirring,
Through the travail of fire and sword,
Peace will be born—life is renewing—
"My soul doth magnify the Lord!"

PERCILEE B. PRICE.

Adam and Eve and Sophistication

By the Rev. Arthur L. Kinsolving, D.D.

Rector, Trinity Church, Princeton, N. J.

IT WOULD seem presumptuous to elucidate the story of Adam and Eve, so familiar, so simple, and so profound. And yet I would commend it to you as an allegory of sophistication.

When one finds a story about the only man and woman in all the world and a talking serpent, one assumes it to be an allegory. And this perhaps is more important than a record, for it throws light not on something that once happened in the far long ago, but on what is happening in our world every day.

The primitive story had to do obviously with sex and the sense of shame. "Who told thee that thou wast naked?" The penalty of sorrow in childbirth is another indication of this. But the allegory has a far broader sweep and is relevant in the whole field of man's moral choices. Our privilege of living in this world is subject to one primary condition. We are morally accountable beings. An inner monitor warns us that there are certain things we may not do. "Ye shall not eat of it, neither shall ye touch it, lest ye die."

But the serpent, the symbol of worldly sophistication, has entered the picture. "Yea, hath God said," is the serpent's counterpart of the phrase in our vernacular, "Oh yeah." And he whispered, "Ye shall not surely die," which is as much as to say, "It won't be as bad as you think. I dare say you'll get away with it. Don't take these religious prohibitions too seriously."

OUR MODERN PREDICAMENT

Here we have the setting of our contemporary predicament. Modern people carry a consciousness however blurred of the moral law. We have been told that the wages of sin is death. But at the moment of temptation we are weakened because of the doubt that arises from our treasure of worldly sophistication, which says, "Ye shall not surely die." Is the God of religion really the God of life? "And the eyes of them both were opened."

Adam and Eve really had rather plausible reasons for tasting the forbidden fruit, just as there are often obvious advantages in breaking out from moral restraint. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit therefrom, and did eat."

But you notice that when the Lord God asked them why they did it, they swallowed their reasons, they did not mention them. Instead they presented an excuse, an alibi. And this is also true to human nature, for the area of moral accountability cuts deeper than the reasons of the mind and we must resort to excuses with which to defend ourselves. The man offered this excuse. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the woman said, "The ser-

pent beguiled me, and I did eat." The late Dean Frederick J. E. Woodbridge, of the Columbia Graduate School, who loved this story, commented, "It is obvious enough that a woman is a poor excuse for what a man does and a serpent is a poor excuse for what a woman does. . . . The story is evidently true in the realm of ideas that throw light on human life. The fall of man is a recurring event. We may take the story of the Garden of Eden as a tale to tell us one thing that is the matter with us . . . we are frequently advised by serpents that experience rather than obedience is the best teacher, advised, that is, by those who, like the serpent was said to be, are subtle."

This voice of the serpent of modern sophistication is really saying, "Try everything once." How often I talk with young people who are hearing that voice. But the principle involved reaches to the very core of modern man's dealing with religion and with life. For we have lived in an age of rebellion against man's fundamental relation to life, his duty to obey God and the moral law. There has been a declaration of independence of moral responsibility in the name of this freedom. A young boy named Tommy, saying the Lord's Prayer, put it, "My kingdom come, my will be done," and we smile. Though if we are honest, we can recall times when this has been our own prayer, and now it is customary for nations to make it their prayer. "My kingdom come, my will be done." We have not thought it funny when two nations did it in a most arrogant and ugly manner. Yet this is only the crudest expression of the fact that we human beings can not afford to take the law into our hands.

The Prayer Book has long reminded us that "His service is perfect freedom." In so far as sophistication has bred in us a sense of independence of God's moral law, our freedom is already incomplete and insecure, and we, who have seen our whole civilization come to the brink of the abyss, have been solemnly reminded that this is a moral universe in which the wages of sin is death. And the God of history may have calculated the successive shocks of global catastrophe as big enough to compel man to think again.

It is only human nature to hope that we shall discover in the future some Northwest Passage that opens a quicker route and a more pleasurable way to the realization of life's fulfilment. We have played with the belief that science and technology will relieve man from his dependence on God and bring in the new order of happiness. The artist, Edwin Blashfield, has carved in Latin upon his fresco on the great hall of the Massachusetts Institute of Technology, "Ye shall be as Gods, knowing good and evil." These words seem the charter of this idolatry toward science and technology, but many doubtless

miss the master stroke of mischief in the artist's intent. For the words, though from the Bible, are the words of the serpent, the tempting voice of Satan, the liar, and the father of lies.

Consider also the application to education. Our vast public educational apparatus has become almost entirely secular, because many believed that the knowledge of good and evil would produce salvation and that the old disciplines of religion had become largely obsolete. But the new knowledge has only served to achieve a more thorough-going world dislocation and destruction. In building for the future we must be clear that we are not saved by knowledge, even of good and evil, but by the disposition to obey the will of God revealed to the moral sense which the religious discipline of reverence and loyalty develops.

CHRIST AND THE LAW

We are not the first generation which has hoped to find some easier way. When they heard Jesus say, "Ye have heard that it was said by them of old time, but I say unto you," they immediately expected that He would relax for them the Ten Commandments. But the Master lost no time in disabusing their minds of that delusion. One jot or one tittle of the old law He would not detach. He had come to make God's moral law yet more searching in its demands. Men had heard the Commandment, "Thou shalt do no murder," but He pointed out that the attitude of hate or contempt was tantamount to murder. And the Commandment, "Thou shalt not commit adultery," He applied even in the realm of lustful imagination.

Our Lord knew that the fulfilment of man's welfare and happiness depended on his fidelity to the moral guidance which God had granted. There is no easier way. And if today in any branch of His Church alternative interests are given the greater stress, those responsible have simply abandoned the ground on which Jesus ever stands. But Christ based His life and teaching on the reverent acceptance of responsibility to seek and to fulfil the will of God.

It is not Satan who really cares that men "shall not surely die." It is Christ who came that men might have life and that they might have it more abundantly. Though the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord. But He cannot provide this for us unless and until we are willing to enter in by the straight way of obedience. For He has unveiled the supreme secret that he who seeketh to save and have his life for himself shall lose it, while he who is so disciplined to duty as to be willing to give his life, the same shall find it. And Christ stands today as the final assurance to us that the God of religion is the God of life.

CALIFORNIA

Laymen Organize to Spread Religious Education

A new organization which may eventually be established on a Church-wide basis has been formed in the diocese of California by lay persons interested in adult religious education. Known as the Guild of the Holy Faith, it hopes to conduct activities that will spread knowledge of the faith and practice of the Church, in doctrine, liturgical arts, and music.

NEW YORK

St. Stephen's, Woodlawn, Consecrated; Rector Instituted

St. Stephen's Church, Woodlawn, N. Y., was consecrated June 10th by Bishop Gilbert, Suffragan of New York. After the consecration, the Rev. F. Gray Garten was instituted as the first rector of the parish.

St. Stephen's, an organized mission of the diocese until now, has been served by Fr. Garten since his ordination in June, 1936. He and his people received many messages of congratulation for their untiring efforts and the crowning of those efforts in the consecration of the church and its elevation to parochial status.

Dr. Bell to Be Summer Preacher At Trinity Church

The Rev. Dr. Bernard Iddings Bell will preach in Trinity Church, New York City, from July 2d through September 10th. Dr. Bell's subject will be "Real Spiritual Problems of Mature People." He will welcome and acknowledge signed comments or questions on the sermons from anyone in the congregation. Such communications should be addressed to Dr. Bell at Trinity Church, Broadway, opposite Wall Street, New York 5, N. Y.

UPPER S. C.

Convention Stresses Christian Responsibilities

The grave responsibility facing Christians in the world today and the complete adequacy of the Christian religion to answer all the problems of the world were the keynotes of the 23d annual convention of the diocese of Upper South Carolina, which met at Trinity Church, Columbia, S. C., on May 15th and 16th.

The Rev. Edgar R. Neff, field officer for the fourth province, spoke on the Reconstruction and Advance Fund. Bishop Gravatt expressed his conviction that the diocese would be prepared to carry its full share of responsibility in this program and his hope that at the same time it could have a program of its own for the promotion of the work in the diocese. The convention heartily endorsed the program, and

set up a goal of \$45,000, one half of which will be used for work in the diocese and half for the work of the general Church.

The Society for the Advancement of Christianity in South Carolina reported a gift of \$10,000 for initial advance work in the diocese from Major and Mrs. W. B. Moore of York.

The diocesan convention of the Woman's Auxiliary met at the same time and place, with Mrs. J. Floyd White presiding.

ELECTIONS: Trustees of the diocese, Rev. W. H. K. Pendelton, Ernest Patton, Executive council, Rev. Messrs. B. A. Williams, Capers Satterlee; Messrs. A. Mackey, T. W. Crews; Mrs. E. R. Heyward, Provincial synod, clergy, Rev. Messrs. Capers Satterlee, A. G. B. Bennett, W. S. Brace, L. C. Melcher, Roddey Reid, Hopkins Weston; Messrs. E. R. Heyward, F. D. MacLean, Carroll Jones, R. B. Clarkson, J. E. Hart, R. A. Hicks, Standing committee, Rev. Messrs. L. N. Taylor, L. C. Melcher, A. G. B. Bennett, Maurice Clarke, Joseph Bynum; Messrs. Carroll Jones, R. B. Sloan, J. N. Frierson, J. W. Arrington Jr., William Perry, Forward in Service Commission, Rev. Messrs. L. N. Taylor, C. M. Seymour, J. N. Pinckney; Mrs. Floyd White; Ted Gannaway.

COLORADO

Rev. Eric A. C. Smith Appointed General Missionary

The Rev. Eric A. C. Smith has been appointed general missionary of the diocese of Colorado. In speaking of this appointment, the Bishop stated: "In appointing Dean Smith to be pastor of the Bishop's scattered congregation, I feel that I am taking our most forward step in 20 years for diocesan missionary work."

There are almost 1,000 people in this scattered congregation, and for the past 15 years they have been visited, and looked after, by Mrs. Saidee Boyd. Mrs. Boyd has sent weekly Sunday School lessons to these scattered Churchmen and their families; has visited them, sometimes alone, sometimes with the priest of the nearest church or mission. Starting with a few congregations, others were rapidly built up, until the number has doubled many times.

These families live on the prairies, of eastern Colorado, on the mesas of the southern part of the state, and far into the isolated sections of the high mountains which cover the western half. They travel many miles to come to the services, when a priest can get to them. Now, they will have their own priest, who will come to them on a regular schedule and organize them into more closely knit groups.

PENNSYLVANIA

Philadelphia Settlement House Honors Fr. Delbur Clark

The Christian Settlement House, Inc., of Philadelphia honored its chaplain and assistant superintendent, the Rev. Delbur Wallace Clark, on the 30th anniversary of his ordination, May 30th.

Coming to the House in October, 1940, Fr. Clark has given the men beautiful and

stately ceremonial in worship service and understanding counsel to all who have come in contact with him. He also assists in the discipline and general operation of the House, supervises the conduct of men, sees to their physical and sanitary conditions, and distributes suitable clothing to those in need.

The Settlement House is a home for the aged and infirm as well as a large number of men who are still able to work but have no other home to come to when for any reason they are out of employment.

Hospital Visiting Cards

Is Any Sick Among You is a helpful card of suggestions prepared at the Episcopal Hospital in Philadelphia to help laymen in their visitation of the sick. Covering briefly such topics as *Plan Your Visit, Talk With the Doctor, Give Assurance, Follow Through, and After the Visit*, the card has enjoyed excellent response.

WYOMING

36th Annual Convocation

Harmony was evident in the 36th annual convocation of the missionary district of Wyoming, held in St. Matthew's Cathedral, Laramie, June 4th, 5th, and 6th. The keynote was to be found in the healing of a 20-year friction existing between convocation and St. Mark's Church, Cheyenne. The Rev. Charles Bennett, rector of St. Mark's, and chairman of the convocation's committee on credentials, announced that his parish would cooperate with the program of the district in the future after convocation had passed a resolution providing that "all programs for Church work in the . . . missionary district of Wyoming shall be referred to the constituted authorities established for that purpose" by canon law.

Deputies elected to General Convention included the Very Rev. Dudley B. McNeil, dean of the Cathedral, and G. R. McConnell, chancellor of the district. Alternates were the Ven. John F. McLaughlin, archdeacon; the Rev. Marcus B. Hitchcock, rector of St. Mark's Church, Casper; Charles Crowell, Casper, chairman of laymen's work in the district; and Walter Schmehl of Laramie.

The deputies will carry to General Convention a memorial requesting that the representation of each missionary district be increased to two clerical and two lay delegates, the voting power, however, remaining at one vote in each of the orders. The purpose of such representation is to give deputies the benefit of consultation and advice together on General Convention legislation.

The organized missions of Green River and Lander were admitted as full parishes, bringing the total of parishes to 13. There were only nine when Bishop Ziegler was elected to the episcopate in Wyoming. "Livy, the Office Cat," commentator in THE LIVING CHURCH, entered the convocation minutes when his remark

ent the growth of the Episcopal Church Wyoming under the ministrations of Bishop Ziegler were incorporated in the report of the committee on the state of the Church. This committee also commended the district in that "the payments assessment-quotas had not only reached a new high in total amount, but they have also been paid in full in a greater proportion of the parishes and missions than ever before."

The convocation was greatly saddened when convened, to learn of the death, the day before, June 3d, at Fort George Meade Hospital, of the Rev. Harry M. Kellam, who came to Wyoming in 1938, did a splendid work in Hanna, Wyo., and at the place he was called from reserve to active duty in the army, was warden of St. Michael's Mission, Ethete. Fr. Kellam served in North Africa and Sicily for two years and returned to this country in the spring of this year. Death was due to cerebral hemorrhage.

CHICAGO

Catholic Club Officers

Clifford L. Terry, member of the vestry of St. Luke's, Evanston, and of the council of the American Church Union, has been elected president of the Catholic Club of Chicago for the fifth consecutive term. Victor Cronk, vice-president, and William E. Rivers, treasurer, also were reelected. George S. Harris, of St. Thomas', was named secretary and the Rev. William B. Skoskopf, the Rev. William B. Sutherland jr., Otto Stollenberg, and James H. Kerr were named to serve with the club's officers on the executive committee. The regular annual meeting was held at the Church of the Ascension and was the best attended in the club's history.

ATLANTA

14th Annual Council

The Rev. Joseph T. Walker, rector of St. James' Church, Marietta, Ga., was the preacher at the opening service of the 14th annual diocesan council and Woman's Auxiliary convention, held May 8th and 9th at the Cathedral of St. Philip, Atlanta. Mr. Walker spoke on "Our Responsibility to the Returning Service Personnel." A former Army chaplain who has been in service in the African, Sicilian and Italian campaigns, and was wounded at Anzio beachhead, he urged the congregation to work and pray that they might be worthy of those returning from the armed forces where they have had the opportunity of seeing the reality of life. Since several parishes and missions are contemplating rebuilding, or making additions to their present plant as soon as the material for building can be released, the council provided that the board of officers of the diocese may serve as a board of advisers and employ an architect and other experts to advise relative to the construction and alterations of any church edifice or parish house. Grace Church, Gainesville, was admitted as a self-supporting parish. This con-

gregation, under the leadership of the Rev. E. T. Small, has grown constantly, both in numbers and in financial strength.

The Rev. J. L. Duncan, chairman of the committee on missions, reported that the diocese had adopted a minimum salary scale for mission clergy. The minimum is \$1,800 for the first year, and \$2,400 thereafter. If no rectory is furnished, an additional allowance is given.

A plan called the "Bishop's Hundred" was adopted, calling for the raising of \$5,000 per year for the next 10 years, the proceeds of which will go toward putting full support behind certain promising missions, working toward developing them into the status of self-supporting parishes.

A proposal was accepted that 200 lay readers be recruited and trained, in order to begin new mission work in preaching stations.

At the Woman's Auxiliary convention, Mrs. Henry Havens, Jacksonville, Fla., member of the Department of Christian Social Relations, conducted an open discussion on the work of the department on Tuesday afternoon.

The diocese accepted a \$25,000 quota for the Reconstruction and Advance Work of the National Church. H. Carl Wolf, Atlanta, and the Rev. E. G. Mullen, returned missionary from the Philippine Islands, spoke to the joint session of the Auxiliary and council in regard to the program. The Rev. J. L. Duncan presented the plans for the advance work within the diocese.

ELECTIONS: Rev. F. H. Harding, secretary of the council. Hon. E. E. Pomeroy, chancellor; and Rev. J. E. Savoy, registrar, treasurer, and executive secretary, were reelected. Standing committee, Rev. Messrs. S. C. W. Fleming, R. E. Fuessle, J. M. Richardson; Messrs. M. Smith, F. Baird, Dr. W. A. Medlock. Cathedral board of trustees, A. H. Bancker, F. E. Stone, Dr. A. K. Mathews; Hon. E. E. Pomeroy, Maj. C. L. Daughtry, Rev. F. T. Kyle jr.

ROCHESTER

Convention

The 14th annual convention of the diocese of Rochester met in St. Thomas' Church, Rochester, on June 5th, with 80 delegates present.

The Bishop reported that the Bishop's House is now entirely paid for. He suggested two proposals for the consideration of the convention. One was a suitable diocesan house to replace the offices which are now rented. A residence property of moderate size and conveniently located was recommended. It should be adequate to provide offices for the Bishop, archdeacon, and treasurer, a place of meeting for committees and other organizations, storage for the diocesan archives, and space for a diocesan library. Such a building would be acceptable as a gift or memorial.

"There is a second thing which might be done to implement our diocesan life. Historically the strength and unity, as well as the achievements and the aspirations of a diocese, express themselves in a Cathedral Church. . . . Such a Cathedral as I hope you would want does not appear to be an early prospect, but we could do something in the meantime that would plant

the cathedral concept in the mind of our people and might hasten its realization.

"We could create a cathedral foundation which would admit of considerable cathedral usage. It would then be unnecessary to improvise as we did a year ago and appoint a canon to the Ordinary. A very few brief amendments to the canons would accomplish all that we are prepared to undertake at present."

Bishop Reinheimer last mentioned the Reconstruction and Advance Fund of \$5,000,000. "I propose to you that our diocese shall undertake to contribute as its minimum share the same amount which we annually raise for missions before allocating it to the diocese and general Church, which is about \$33,000. Each congregation will give as its part the same amount that it gives to missions. Let us build up the walls of Jerusalem."

Benjamin B. Chace, who has been treasurer of the diocese almost since its organization in 1931, reported that the finances are in good shape.

In recognition of the fact that the Bishop is entering the tenth year of his episcopate, the convention increased his salary by 10%.

A resolution was also passed that the parishes and missions, as an extra-budget item, raise \$3,000 during the year for Hobart and William Smith Colleges.

The offering at the convention service was designated to be used for the purchase of a Communion service set for the new cruiser, *City of Rochester*, which will soon be commissioned.

ELECTIONS: Standing committee, Rev. Messrs. F. C. Lee, G. E. Norton; Messrs. R. E. Westbury, G. D. Whedon. Executive council, the Rev. Messrs. A. R. Cowdery, D. H. Gratiot; Messrs. P. E. Emerson, John VanVoorhis. Also to fill two vacancies caused by death, the Rev. Messrs. F. C. Lee, N. A. Remmel. Ecclesiastical court, the Rev. Messrs. D. C. Ellwood, F. M. Winnie. Delegates to synod, the Rev. Messrs. F. L. Brown, A. R. Cowdery, F. R. Fisher, C. B. Persell, C. D. Scott, D. S. Wood; Messrs. R. S. Bloomer, J. L. Hymphrey, J. W. McConnell, W. H. Wall, R. E. Westbury, T. T. Odell. Trustees of the diocese, the Rev. Jerome Kates, and Messrs. G. H. Hawks, G. D. Whedon.

OHIO

Memorial Window Depicts Four Freedoms

A beautiful nave window, setting forth the Four Freedoms, was recently installed at St. Paul's Church, Canton, Ohio, the gift of Mr. and Mrs. T. S. Cobby in memory of their son, Flight Officer E. John Cobby, a P-51 Mustang pilot who was killed last September 3d, while on a mission over Yugoslavia. Flight Officer Cobby for many years had been a devoted chorister and acolyte at St. Paul's, and his father long a vestryman.

The window consists of two lancets topped by a trefoil, and continues a series in the north wall portraying chronologically various events in the life of our Lord. Its east lancet depicts Christ Stilling the Storm, representing the Freedom from Fear. Its west lancet shows Christ blessing the loaves and fishes proffered by the lad whose sacrificial spirit led to the feeding of the multitude, and represents the Free-

dom from Want, the Freedom of Worship and of Speech being presupposed in both lancets. The trefoil above shows St. George, patron saint of soldiers, slaying the dragon, and an inscription: "For freedom did Christ set us free."

MASSACHUSETTS

New Head of Woman's Auxiliary

Miss Laura Revere Little began her work as president of the Massachusetts Branch of the Woman's Auxiliary on June 1st in succession to Miss Elise G. Dexter, who resigned after nearly five years in office. Miss Little is known to all missionaries in the Church as head of the Church Service League Supply Bureau which she has efficiently directed for many years. She will continue supervision of the supply bureau in addition to the Auxiliary, being assisted in the latter by Mrs. Harold C. Hart, who is the first holder of the new position of salaried executive secretary.

Eggsasperating

Boys from the Cathedral Farm at Hubbardston, Mass., have to be shielded from the egg-hungry people of Boston these days by a policeman as traffic manager during the brief market session on Saturday mornings when the crates of eggs are emptied at an amazing rate. Business starts at 9 A.M., in a corridor of the buildings of the Cathedral Church of St. Paul; the line on the sidewalk begins to assemble at 7 A.M.! To those within one of grasping the coveted dozen, it is—well, *eggsasperating*—when the cry comes "No more eggs!"

St. Cyprian's Consecrated

St. Cyprian's Church, Roxbury, Boston, was consecrated by Bishop Heron, Suffragan, on May 6th at a service which included dedication of memorial gifts for the Bishop Babcock Memorial Chapel. The Rev. D. LeRoy Ferguson is rector of this mission with an enterprising Negro congregation. With its fine brick church and parish house now free of debt, the church is looking forward to becoming an independent parish soon.

Among the great accomplishments of Mr. Ferguson since coming to St. Cyprian's from Louisville, Ky., in December, 1920, is the establishment of a famous Drum and Bugle Corps, from which 40 members are now in the service of their country.

Christ Church, Cambridge, Launches Parish House Fund

A parish-wide campaign for \$150,000 to build a new parish house for Christ Church, Cambridge, Mass., began with a dinner on June 1st. The proposed building, to correspond architecturally with the beautiful old church built in 1761, will be erected on the site of the present parish house together with that of other parish

property in the rear of the church. The new plan provides for offices and service rooms, a rotunda from which open social hall, church parlor and library, a chapel, nursery and kindergarten, a large supper and game room, classrooms; and, in a portion of the second floor, suites for single and married curates and the sexton. The Rev. Gardiner M. Day is rector of this parish.

LOS ANGELES

Fr. C. T. Pfeiffer's 43d Anniversary

At the Church of St. Mary of the Angels, Hollywood, on the Sunday in the octave of the feast of Corpus Christi, immediately preceding the Solemn High Mass, a beautiful shrine, designed by Carleton Monrow Winslow, for the statue of the Blessed Virgin Mary was blessed in honor of the 43d anniversary of Fr. C. Thacher Pfeiffer's ordination to the priesthood. Fr. Pfeiffer has voluntarily given many years of his priesthood to the service of St. Mary of the Angels, and although in poor health still says the Children's Mass nearly every Sunday.

The shrine which is the combined form of a baldachino and triptych was the gift of Mr. and Mrs. Royce M. Rogers.

St. Mary of the Angels Church (known as Hollywood's Little Church Around the Corner) whose founder and rector is the Rev. Dr. Neal Dodd, in the beauty of its services and its teaching upholds the Catholic tradition of the Church in the diocese of Los Angeles.

TEXAS

Building Plans

In Houston, Texas, the Eastwood Church of the Redeemer is planning expansion of its commodious plant by erection of a new church building to replace the present stucco structure. Plans call for a Gothic style edifice to cost about \$125,000, a considerable portion of which already has been raised. The congregation long since has paid off its indebtedness.

The Church of the Redeemer has a three-story educational building and large community hall with stage and basement space for parish activities of its youth. These buildings erected during the depression when materials and labor costs were far less expensive than at present, are of reinforced concrete with stained exterior to give it the appearance of stone blocks.

Rector of the church is Dr. Thomas R. Harris, who for 20 years was rector of St. Matthias' Church, Waukesha, Wis.

OKLAHOMA

St. Luke's Chapel in Tulsa To be Constructed Soon

Construction of St. Luke's Chapel and parish house of Trinity Church, Tulsa, Okla., will probably begin in June, according to the Rev. E. H. Eckel jr., rector.

The new building will be located on Tulsa's east side and is designed to serve all members living east of Harvard Avenue.

Expected to be one of the finest small church properties in Tulsa, the new chapel will be of stone and the parish house of stone veneer construction, both fireproof. The parish house will be located on the rear of the lot, to be adjoined later by the chapel in the form of an "L," and the plot will be landscaped and enclosed in a hedge with a lich gate at the corner. Estimated cost of the chapel and parish house, \$45,000.

The church properties are being made possible by a member of Trinity parish who for the present prefers to remain anonymous.

BETHLEHEM

Trinity Church, Bethlehem, Debt Free

On the Sunday following V-E Day, the Rev. M. M. Moore, rector of Trinity Church, Bethlehem, Pa., was able to announce that the parish was entirely debt free. Substantial gifts and thank offerings received during that week completely wiped out the last \$5,000 of indebtedness. During the 17 years of the rectorship of the Rev. Mr. Moore, the parish paid off an old debt of \$25,000 and constructed a new parish house and chapel at a cost of \$60,000.

Through the will of Miss Annie M. Gauff of Bethlehem, Pa., Trinity Church receives a bequest of \$5,000 to establish "Annie M. Gauff Memorial Fund." Two hundred dollars was also bequeathed to Trinity branch of the Woman's Auxiliary.

WESTERN N. C.

Dedicate St. Luke's, Boone

St. Luke's Church, Boone, N. C., was consecrated April 29th by Bishop Gribbin of Western North Carolina. Located near the Appalachian State Teachers' College, the structure is of brick and seats 100 persons although the communicant membership is only 20.

Old St. Luke's, a wooden building, became unfit for use a few years ago and the new church, costing about \$4,000, was dedicated July 7, 1940.

INDIANAPOLIS

Convention

The 108th annual convention of the diocese of Indianapolis met in Christ Church on the Circle in Indianapolis, May 2d and 3d. A change in the canons made it possible for the convention to adopt a budget and assessments for 1946 as well as for the balance of 1945, so that the congregation can include accurate diocesan items in their fall canvass budgets. The Bishop reported that there now remains only one congregation in the diocese with any debt, which has been amortized so that it will be paid by the end of 1945. The grand total of

sums raised within the diocese exceeds \$45,000 that of 1944. The convention led to step up its giving to the National Council by \$2,000 looking forward to reaching its mathematical quota in the near future. The convention unanimously approved and pledged its cooperation in raising of the Reconstruction and Advance Fund of the national Church.

ELECTIONS: Treasurer, secretary, and standing committee, and finance committee reelected. Diocesan council: Rev. Messrs. A. E. Cole, R. F. Thornton; Messrs. O. Sacksteder, F. G. Phillips. Trustees, Messrs. H. T. Griffith, R. H. Sherwood, Blake, F. G. Clark, D. O'Ferrall. Synod, Rev. Messrs. R. F. Thornton, T. R. Thrasher, I. M. Blackburn, J. W. Yoder; Messrs. F. G. Phillips, Sacksteder, H. T. Griffith, T. P. Jenkins.

NEBRASKA

John's, Omaha, Consecrated

St. John's Church, Omaha, Nebr., was consecrated by Bishop Brinker of Nebraska on June 3d. The Instrument of Donation was read by the senior warden, C. P. Board, and the Sentence of Consecration by the junior warden, Robert Patrick. The Rev. William P. Reid was instituted as pastor of the parish and 11 persons were confirmed. Bishop Brinker preached the sermon. After the service a parish luncheon was served by the women. St. John's Church was admitted as a parish at the diocesan council in February.

MAINE

Barnabas', Rumford,

reserves 40th Anniversary

St. Barnabas', Rumford, Me., kept the 40th anniversary of its church building on June 10th with the visitation of Bishop Loring. The church, one of the most attractive in the diocese, is constructed of granite from the Androscoggin River, on which the paper manufacturing town of Rumford is situated. Last year the first floor or parish hall, in disuse for some time, was repaired and connected with the heating plant, largely through volunteer labor of men of the parish under the leadership of Reidar Christiansen. The church occupies a central and attractive location in a town situated in what the Bishop calls "Berkshires of Maine"; and the present incumbent, the Rev. Francis C. Lightburn, believes that the customary cooperation of his people will eventually make its altar a radiating center of spiritual life for the surrounding countryside.

Convention Plans

Hancock County Mission

In the years before us the need will grow to know and to teach the Faith of One, Holy, Catholic and Apostolic Church," said Bishop Loring of Maine in his address on May 16th to the 126th annual diocesan convention.

Plans were made for a Hancock County Mission, centering at the Church of Our Father, Hull's Cove, and extending to Newburgh, Winter Harbor, and Castine. The Department of Missions recommended

AWARENESS

Let's be honest with ourselves as we chat with each other here this week. Aren't some of us conscious, very definitely, that the quality of our worship has slipped considerably in the past few years? What do we mean? Well, just this—we go to church, even go through all the devotional motions; we do, generally, in an outwardly way, all we've ever done before, but the core of the thing seems to have slipped a bit, hasn't it? We go to Mass, we are there, but we AREN'T! Do you know what we mean? Well, in a bodily sense we are there, but spiritually we are "off the beam," as the airmen say. We are not truly worshipping GOD. Our minds are NOT on Him. Maybe the cumulative effect of these desperately hard-working war years is creeping up on us, but there it is—we are NOT truly and honestly giving God in our worship—aye, and in our prayers—that quality of devotion and concentration to which He is entitled.

First of all, many of you will wonder how we get some of our personal reactions on Churches and Church people. That's pitifully simple. We get them from OURSELVES. We've insisted that we're merely run-of-the-mill Episcopalians, and from our frequent comments on the marvelous grace that comes to sinners through The Sacrament of Penance, you cannot but have realized that we are also run-of-the-mill sinners as well, and when we say "sinners" we mean "SINNERS," no kidding. So there you have it, straight!

Now, let's talk a bit. Can it possibly be considered a sin to come to church, go through the motions, and yet not practice a proper "awareness" toward God through Jesus? Yes, we'd say that that would be a rather mean little old sin—and we mean a MEAN one—for first of all we've SLIGHTED God, Our Lord—"we've paid Him no mind," as they say in the hills below here, and when anyone slights, neglects, and doesn't honor God's Active Presence with an awareness, a concentration, and a decent attention to one's worship, we feel that that is a sin that an honest Episcopalian can be very ashamed of. And we are supported in this theory by the First Commandment itself; "Thou shalt have no other gods before Me," and when in our worship periods other things get in, they are "other gods." Clear enough, isn't it?

"But," you'll say, "heavens above, what a hair-splitter you are. We've always thought it, but now we KNOW it."

All right, let's get at that. Have you ever had to catch yourself up—right hard and sharp—in some of your personal trends in the WRONG direction? Well, did you ever even stop to realize how you got that way? It all started, didn't it, from letting little wrong thoughts, ideas and actions creep in when we were NOT in a state of awareness, or on our spiritual guard. We get into lots of little pesky and embarrassing messes in life simply because we let get started in us certain trends when we are in a sort of spiritual doze. We even, at Holy Communion, with Our Blessed Lord ACTUALLY THERE, let our minds wander at will, and many's the time we've been grateful for the warning notes of the Sanctus Bell which brought us out of our clouds of selfish (and sinful) disrespect to The Blessed, Glorious, and Holy Trinity (which is what the Bell is really for) and put us spiritually where we really should be.

Let's admit that a lot of this is due to physical reasons. We're tired—BLAMED tired—and it's hard to pray and worship when one's tired. But, brothers all, let us tell you something else that you already doubtless know, and that is—the very, very times that we are most prone to man-sized sinning are those times when we are tired and "off the beam." It has always been so, and, that being true, we are simply pointing out to you and to ourselves, the plain and awe-ful truth of the fact that although we may be actually in Holy Places, we can sin against God The Father grievously by letting ourselves sag into a state of unawareness and disrespect to Him.

We need to bring ourselves up with a start. We need to have manuals or prayer books in our hands, and to be one with the priest at the earthly altar, one with our Great High Priest before the Throne of God in making Holy Eucharist by a keen mental concentration upon what is being said, and done, and taking place.

We may never have thought of it before, but real, VERY real sin CAN begin with our mere unawareness of God while actually in His presence. Let's bring ourselves up by our bootstraps, and begin to give God The Father again that quality of worship that used to be so precious to Him and to us back in those days when we didn't let the bothers of the world creep up on us and mow us down.

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DIOCESAN

ed the division of the diocese into four
areas for special promotion of mission
work.

Total invested funds of \$540,000 were
reported by the trustees of the funds.
Bishop Loring emphasized the importance
of improving the Church fabric and said
that the Church of St. Mary the Virgin,
Falmouth Foreside, and Trinity Church,
Woodfords, Portland, were already en-
gaged on plans to enlarge extensively their
present physical properties. St. Hugh's
Mission in Lincoln is campaigning to build
a church.

Memorials were adopted to Robert
Hallowell Gardiner of Gardiner and
Boston, and Herbert Payson of Portland,
laymen, for outstanding work on behalf
of the diocese during their lifetimes.

ELECTIONS: Standing committee, Rev. Messrs.
C. M. Tubbs, W. E. Berger, T. G. Akeley; Dr.
K. C. M. Sills, Hon. S. St. F. Thaxter, F. C.
Scribner jr. Diocesan council, Rev. C. A. Clough,
Rev. Canon C. E. Whipple; Messrs. R. G. Ken-
nison, J. A. Arnold, John Daley, Secretary of
convention, Rev. Canon C. E. Whipple, Chancel-
lor, Hon. S. St. F. Thaxter, Provincial synod,
Rev. Messrs. V. M. Regan, J. L. Hayes, E. Han-
num, R. F. Sweetser; Dr. C. S. F. Lincoln,
Messrs. H. C. Wright, J. H. Daley, N. Shaw.

SOUTHWESTERN VA.

Parish House Dedicated

The parish house of Christ Church,
Blackburg, Va., was dedicated May 13th
by Bishop Phillips of Southwestern Vir-
ginia, at a service in which members of
the parish house committee burned the old
notes of indebtedness.

Conforming in material and architectu-
ral lines to the church, the parish house
serves as a recreational and religious center
for students of the Virginia Polytechnic
Institute, as a Sunday school building,
and as a meeting place for various Church
organizations. As the formal ceremony of
breaking ground took place on December
7, 1941, the day of the Japanese attack on
Pearl Harbor, it was especially fitting that
the dedication should be on the first Sun-
day after V-E Day.

Committee members who supervised the
work of planning and construction are
Maj. R. L. Humbert, chairman, J. R.
Castleman, Rev. F. V. Fortune, Maj.
D. H. Pletta, Dr. F. L. Robeson, J. A.
Waller, Dr. J. W. Watson, and Dean
J. W. Whittemore.

26th Annual Council

The 26th annual council of the diocese
of Southwestern Virginia met in Grace
Church, Radford, Va., the Rev. Wilfred
E. Roach, 2d, rector, on May 15th and
16th. In addition to the Bishop's address,
the high-lights of the session were the
addresses of Mrs. W. W. S. Butler, dioc-
esan president of the Woman's Auxiliary,
and Robert D. Jordan, director of promo-
tion of the National Council.

St. Stephen's Church, Forest, and St.
Paul's Mission, Martinsville, were ad-
mitted as organized missions in union with
the council. On account of its long state
of dormancy, it was necessary for St.
Stephen's to apply for a status in union
with the council, and it asked to be estab-

lished as a "separate congregation." It was
found, however, that St. Stephen's did not
quite fulfill the requirements for that
status under the canon and so it was made
an organized mission in union with the
council. St. Paul's, Martinsville, a Colored
congregation, has purchased a lot and
plans to build a church as soon as con-
ditions make this possible.

ELECTIONS: C. F. Cocke, Rev. D. L. Gwa-
thmey, T. A. Scott were elected to the offices of
chancellor, historiographer, and executive
secretary-treasurer, respectively. Executive board, Rev.
Messrs. R. H. Lee, E. T. Ferrell jr., Dr. C. C. French,
J. A. Waller jr., A. S. Kemper jr., C. C. French, C. M. Hunter, G. S. Shackelford jr.,
were elected trustees of Virginia Episcopal
School at Lynchburg; Mr. Kemper holding the
office of "Alumni trustee." Standing committee,
Rev. Messrs. C. Barnwell, W. C. Marshall, A. Berkeley,
Messrs. J. A. Waller jr., J. J. Izzi, H. M. Sackett jr.,
Examining chaplains, Rev. Messrs. D. L. Gwathmey,
R. A. Magill, J. Wellford. Commission on rural work,
Rev. Messrs. G. W. Beale, R. M. Kellerman, R. H. L. Messrs.
F. H. Duncan, F. Schilling.

WEST VIRGINIA

68th Council Reveals Steady Growth in Diocese

Elevation of two missions to parish
status, endorsement of Dumbarton O. Proposals,
and reports revealing a strong cohesive diocese
marked the 68th council of the diocese of West Virginia
at Trinity Church, Martinsburg, on May 8th and 9th.

By unanimous vote of the council, St. Matthew's,
Charleston, W. Va., and St. Mark's, St. Albans,
W. Va., were granted full parish status. The two new
parishes are located in the Kanawha Valley, the
ecclesiastical center of the eastern United States.
The Rev. Benjamin W. Tinsley is rector of St. Matthew's,
and the Rev. William Bowie is rector of St. Mark's.

After endorsing the Dumbarton O. Proposals,
subject to the changes recommended by the
Cleveland Conference, the council urged "the American
delegates to the San Francisco Conference . . . per-
sonally in their efforts to establish a family of
nations."

Reports submitted to the council indicated that in every
phase of activity the diocese is showing steady growth,
a growth which is reflected in the number of Baptisms
and Confirmations.

Bishop Strider of the diocese opened the sessions
at 8 P.M. on V-E Day with a 15 minute prayer period,
at which were present members of Trinity parish as well
as the delegates to the council. He announced that
\$28,000 had been raised towards the purchase of a
conference center for the diocese. The goal is \$100,000
and the center, located at the western end of the eastern
panhandle of the state will be known as the Peterkin
Conference Center, in memory of the diocese's first bishop
and his wife.

ELECTIONS: Rev. B. R. Roller was re-elected
registrar. Standing committee, Rev. Messrs. B. R. Roller,
W. A. Seager, J. W. Conner; Messrs. J. S. Alfriend, J. W. Ware,
F. A. Brown, Executive board, Rev. Messrs. W. A. Seager, H. Wilson,
W. Bowie; Hon. C. P. Wilhelm, Morton. The Rev. Mr. Wilson
was confirmed membership on the board of examining chaplains.
Also serving on the board is the Rev. H. C. F.

SEMINARIES

Old Testament Instructor Appointed by Nashotah House

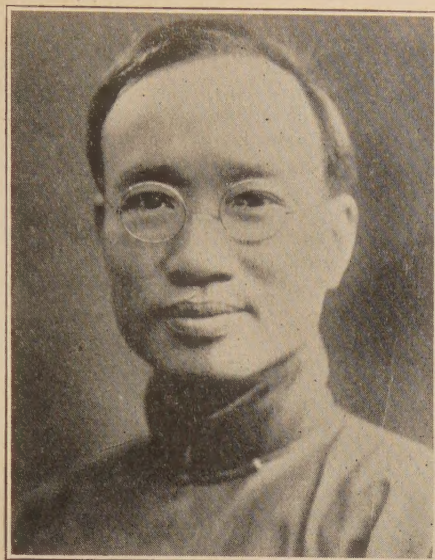
The Very Rev. Dr. E. J. M. Nutter, of Nashotah House, has recently announced that the seminary has secured the services of the Rev. Claude Sauerbrei, D.D., as instructor in Old Testament and Exegesis. He will be in residence some time in August and will begin teaching in the first semester of the academic year, 1945-1946, succeeding the late Dr. Frank Benson Hallock.

Born in the Canary Islands, in 1897, Fr. Sauerbrei received his elementary education in England; his secondary, university, and theological training in Canada. He graduated from the University of Toronto in 1922, and has since then earned the degrees of Master of Arts and Doctor of Philosophy from the same institution. His theological course was pursued at Bishop's College, Lennoxville, Quebec. Ordained deacon in 1924 and priest in 1925, he thereafter spent three years in England as curate of St. Paul's Church, Hali-fax, and lecturer in Old Testament at the College of the Resurrection, Mirfield.

SERVED IN BURMA

Fr. Sauerbrei returned to Canada in 1926, and during the following eight years taught Old Testament and Hebrew at Bishop's College, Lennoxville. In 1935 he went to Burma as a missionary with the Society for the Propagation of the Gospel. During his four years in that mission field he taught in the College of the Holy Spirit, Rangoon, which trains native Burmese candidates for the ministry of the Church. Since 1939 he has been in Toronto, serving the greater portion of that time as lecturer in Old Testament at Trinity College of the University of Toronto and as assistant pastor of the Church of St. George the Martyr.

Fr. Sauerbrei, who is unmarried, is a veteran of World War I, having served in France in the Canadian Expeditionary Force during the four years of that war.



DR. WEI: To be first Luce Professor of World Christianity

Publisher Endows Chair At Union

The Henry W. Luce Visiting Professorship of World Christianity has been established at Union Theological Seminary, it was announced by Dr. Henry P. Van Dusen, president-elect of the school. Dr. Francis Cho-min Wei, Chinese educator and Churchman, has been named first incumbent of the new chair.

The professorship was made possible by gifts from Henry R. Luce, editor-in-chief of *Time*, *Life*, and *Fortune*, and from the Henry Luce Foundation, in memory of Mr. Luce's father, the Rev. Henry Winters Luce, a student of Union Seminary in the class of 1895, and a leader in the development of higher education in China.

Dr. Van Dusen said it was hoped to invite theological scholars from India, the Near East, Africa, China, and Japan to serve on Union's faculty.

120th Anniversary Of Chelsea Square

On July 28th, the General Theological Seminary will celebrate the 120th anniversary of the laying of the cornerstone of the first building to be erected in Chelsea Square. This building was the old "East Building," situated where now stands the group of faculty houses: Numbers 2, 3, and 4 Chelsea Square. An extract from the proceedings of the Board of Trustees of the General Theological Seminary, volume I, page 227, reads:

"July 28, 1825.—The trustees assembled at the residence of Professor Moore [Clement C. Moore, author of "Twas the Night before Christmas"], and, with the faculty, students, clergy, and an assemblage of citizens, formed a procession to the site of the intended seminary building; where, after an address and prayers by the Presiding Bishop [the Rt. Rev. Dr. William White], the cornerstone was laid

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Christchurch

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CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplices, exquisite altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$4.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED: HIGH SCHOOL teacher; Grade teacher; House-Mother. Apply Blue Ridge School, Bris, Virginia.

SUPPLY Priest available last four Sundays in July. Chicago area. Reply D. R. Edwards, care De Koven Foundation, Racine, Wis.

POSITIONS WANTED

INSTRUCTOR, M.A., Episcopalian, married, no children, desires position in accredited boys' preparatory school. Middle West or East. Social Studies, History and English. Eight years experience. Suitable references. Reply Box W-2965, The Living Church, Milwaukee 3, Wis.

PRIEST, great experience, ready speaker, diligent parish worker, desires parish or assistantship; preferably in Connecticut. Will accept moderate stipend. Highest references. Reply Box N-2966, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

STOLE WANTED

WANTED: TO BUY a second hand black stole, 96" length. Reply Box B-2967, The Living Church, Milwaukee 3, Wis.

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by him, assisted by Bishop Kemp, Bishop Croes, and Bishop Brownell."

Although the General Theological Seminary was founded in 1817, it was not until 1819 when Professor Moore gave part of his Chelsea estate for the purpose that a permanent home for it was made. The second building, the West Building, was erected in 1835. It still is in use. Sherred Hall was begun in 1883. In the 62 years since that time, the fine series of other buildings, familiar to thousands of Churchpeople, and others, have been added.

Dr. Van Dusen Heads

Auburn Seminary

Dr. Henry Pitney Van Dusen, president-elect of Union Theological Seminary, New York City, has been named president of Auburn Theological Seminary by the school's board of directors. Retiring president of both Union and Auburn is Dr. Henry Sloane Coffin.

CONFERENCES

Cove School Comes of Age

One of the "high spots" of the work being done in the missionary district of Eastern Oregon is the holding of the annual summer school at Cove, Ore. On June 11th the school came of age with the opening of the 21st session, which lasts for ten days.

The theme for the school this year is "Building with Christ in a New World." Members of the faculty, of which the Rev. Fred Wissenbach is dean, discussed the subject under the following heads: The Christ of History; the Christ in Everyday Life; and the Christ in a New World.

The school is under the direction of Bishop Remington of Eastern Oregon and the chaplain is the Rev. Arthur Vall-Spinosa. Another distinguished visitor is

the Very Rev. Herald G. Gardner, dean of St. Mark's Cathedral, Salt Lake City, Utah, and head of the Provincial Youth Commission.

Fond du Lac Laymen Meet

"Back to college" was the spirit in evidence as 84 leading laymen from 22 congregations of the diocese of Fond du Lac met at Ripon College on June 1st to 3rd. The fellowship and cordiality engendered at the first dinner session became the background for the expanding theme of "The Ministry of Laymen" which was woven through all the addresses and discussions. Constant rain throughout the conference proved a blessing, providing abundant opportunity for continued convocational discussions which the delegates required for comparing methods and airing suggestions looking toward full coöperation with the program of laymen's activity in the diocese.

Harold Whinfield, chairman of the Bishop's Laymen's Committee, proved to be a guiding genius, aided by Bill Kelleter, the convocation chairmen, Carlos Schlichting, Kenneth Pinkerton, William Valentine; and the secretary, Jess Hamilton. High spots of the sessions were the addresses of Judge Schlichting, Dr. C. G. Kuebler, the Rev. James M. Duncan, and Henry Tilden. Bishop Sturtevant acted as chaplain.

The full program of laymen's activities approved and developed by the delegates include regular Corporate Communion with special emphasis on the First Sunday in Advent, discussion groups, particularly in Lent, encouragement and revival (where necessary) of Church schools, coöperation with the Advance and Reconstruction Plans of the Church, stimulation of adult interest in parish growth, and response to Bishop Sturtevant's request to produce 250 new communicants for this diocese in 1946.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Herbert Nash Tucker, Priest

The Rev. Herbert Nash Tucker, retired priest of the diocese of Southern Virginia, died at his home in Suffolk, Va., on June 22d, at the age of 57. He had retired on account of ill health in 1940.

A brother of the Presiding Bishop, he was born in Norfolk, Va., on February 6, 1888, and attended William and Mary College, the University of Virginia, and the Virginia Theological Seminary. During his ministry he was rector successively of St. James' Parish, Mecklenburg; St. John's, Chase City; St. Timothy's, Clarks-ville; and St. Paul's, Suffolk, Va.

Mrs. Richard Cox

Eliza Anne (Scott) Cox, widow of the late Rev. Richard Cox, died in her sleep May 1st in Mill Valley, Calif.

Born December 14, 1870, in Derrylane, County Cavan, Ireland, she emigrated to

Canada at the age of 18 and entered the mission field in 1900, teaching at Wabiskaw and other places in northern Alberta until her marriage in 1903. After serving in several missions in Canada, she and the Rev. Mr. Cox moved to Crookston, Minn., for one year, and then to Kansas for 12 years and finally to Illinois. In 1930 they left St. Paul's parish, Savanna, Ill., for California on account of the Rev. Mr. Cox's health.

Mrs. Cox has been a devoted worker in the Church wherever she has been. In recent years she has been especially active in the affairs of the Church of Our Saviour, Mill Valley, where funeral services were held with the Rev. Schuyler Pratt officiating. Interment was at Cypress Lawn at the foot of her husband's grave.

Surviving are three children: Mrs. J. G. von Salden, Mill Valley; Mrs. G. D. Bohm, Lena, Ill.; and Richard F. B. Cox, Wilmington, Del.; and several grandchildren.

LETTERS

(Continued from page 3)

and joyous "We lift them up unto thee." He joins all others in saying, "And we offer and present unto thee, O Lord, thyelves, our souls and bodies." He says or "Holy, Holy, Holy," "Blessed is He who cometh," "O Lamb of God . . .," "Lord, thou thy servant. . ."

knows how to ask for and to offer both prayers and thanksgivings for all things, both for the body and the soul.

child taught to pray the Prayer Book find it a complete syllabus. Such a child learns Christian doctrine through experience.

may I send you a Prayer Book?

(Rev.) IRWIN ST. JOHN TUCKER, Chicago.

Dor's Comment:

We think the Prayer Book is wonderful, too, and agree that it is not a dic-

tionary. It is, however like a dictionary in that for doctrinal study it is a reference book rather than a pedagogical text. Its primary function is to serve as a guide to worship; and, while worship is the heart of the Christian religion, theology, Church history, and other branches of religious knowledge are also important.

Omaha Mission

TO THE EDITOR: I wish to express my appreciation of the interesting article, "Reminiscences of the Associate Mission in Omaha," by Bishop Matthews, which appeared in THE LIVING CHURCH issue of May 27th.

Perhaps it carried more than a passing appeal for me because as a boy I lived in Schuyler, Nebr., not far from Omaha, and grew up with many references to the Associate Mission impressed upon my young mind. In fact it was through the influence of the associate mission and its remarkable band of devoted priests, that my father was persuaded to give up his work in the public

schools and seek Holy Orders. It is also more than a coincidence that my father's first parish duties after completing his studies at old Seabury in Faribault, were as curate at Gethsemane Church, Minneapolis, under the Rev. Irving P. Johnson, now retired Bishop of Colorado.

The picture of that militant group accompanying the article is indeed historic. I remember most of them, as they looked at that time. Many of them were guests in my parents' home, including the Rev. James Wattson, later Fr. Paul James Francis of the Society of the Atonement. The dynamic personality of each of these men, together with their passionate devotion, lighted a torch of missionary zeal in Omaha that I am sure is still felt in the diocese. Seldom has a group of young clergymen, thus banded together, moved on to such outstanding achievements in the Church as these gifted men.

I wish every young priest coming out of the seminaries would read the story of the Omaha Associate Mission. It is fascinating and romantic. I wish many of our bishops could catch the vision of it.

CHESTER CAMERON WELLS.

Manistee, Mich.



CHURCH SERVICES



TO CHURCH! That slogan, sounded around the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to use the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
James Murchison Duncan, rector; Rev. Edward Jacobs
8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
Church of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.
Neal Dodd, D.D.
Masses: 8, 9:30 & 11

SIANA—Rt. Rev. John Long Jackson, D.D., Bishop
George's Church, 4600 St. Charles Ave., New Orleans
Alfred S. Christy, B.D.
7:30, 9:30, 11; Fri. & Saints' Days: 10

PORTLAND—Rt. Rev. Oliver Leland Loring, Bishop
Central Church of St. Luke, Portland
8, 9:30, 11 & 5; Weekdays: 7 & 5

PORTLAND—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Clark L. Attridge
Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

PORTLAND—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
W. W. S. Hohenschield
8, 9:30 & 11 a.m. Wed.; H.C. 10:30 a.m. Services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 11; Daily: 8 M.P. & S.; 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service & Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 9, and 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8, 11; Vespers, 4:15; Choral Eucharist & Sermon 7:30

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Summer Schedule: Sun. Masses: 7, Low; 9:30 Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

Appointments Accepted

Arnold, Rev. Alfred Clark jr., formerly vicar of St. Paul's Chapel, Newburgh, N. Y., has been rector of St. George's Memorial Church, Helmetta, N. J., since June 1st.

Crewe, Rev. Benaiah H., rector of Calvary Church, Saginaw, Mich., is to become rector of the Church of the Ascension, Detroit, Mich., on September 1st. Address: 6241 Regular Drive.

Dexter, Rev. Wilbur B., formerly assistant at St. Paul's, Alton, Ill., will begin his work as priest in charge of St. Andrew's, Carbondale; St. James' Memorial, Marion; and St. Mark's, Chester, Ill., on September 1st.

Gutmann, Rev. Reinhart B., formerly rector of St. Mark's, Green Island, N. Y., and history master at Hoosac School, Hoosick, N. Y., became vicar of St. Stephen's, Milwaukee, Wis., on June 15th. Temporary address: 2454 W. Kilbourn Ave.

Jones, Rev. David, vicar of St. Paul's Church, Winslow, Ariz., for the last three years in Naval service, has resigned from the Navy and has accepted the position of vicar of St. Mark's Church, Mesa, Ariz.

King, Rev. Leon C., vicar of St. Mark's, Durango, Col., is to become rector of St. Matthew's, Grand Junction, Col., on August 1st. Address: 312 N. Fourth St.

McLane, Rev. James L., rector of the Church of the Ascension, Denver, Colo., is to become rector of St. Matthias Church, Los Angeles, on August 1st.

Morris, Rev. Leon E., rector of Trinity Church, Trinidad, Col., will become vicar of St. Paul's Church, Ft. Morgan, Col., on August 1st.

Nelson, Rev. Harry E., rector of St. Matthew's, St. Paul, Minn., is to become rector of St. Mark's Church, Aberdeen, S. D., on September 1st. Address: 24 Sixth Street, S.E.

Patterson, Rev. L. K. D., formerly rector of St.

James' Church, Goshen, Ind., is now priest in charge of the Church of St. Alban the Martyr, East Chicago, Ind. Address: 3620 Fir St.

Nickle, Rev. O. W., formerly vicar of the churches in Clifton, Morenci, and Safford, Ariz., has accepted the position of assistant at Christ Church, Coronado, Calif., with special charge of young people's work.

Pedersen, Rev. Arthur G., recently ordained deacon, will assume charge of the work in Williams, Ariz., on July 1st.

Silva-White, Rev. Cyril, will shortly become vicar of the churches at Clifton, Morenci, and Safford, Ariz.

Smith, Rev. Eric A. C., rector of St. Matthew's, Grand Junction, Colo., will become general missionary for the diocese, effective August 1st.

Yoder, Rev. J. Willard, vicar of the Cathedral Church of All Saints, Indianapolis, Ind., will become rector of St. Paul's Church, Hammond, Ind., on September 1st. Address: 43 Detroit St., Hammond, Ind.

Ordinations

Priests

Easton—Martin, Rev. Harold Odest, was ordained to the priesthood on June 1st in St. An-

drew's Church, Princess Anne, Md., by Bishop McClelland of Easton. He was presented by Rev. J. Randolph Field, and the sermon was preached by the Rev. W. Karl Rehfeld. The Rev. Mr. Martin will be curate of St. Andrew's, Baltimore, Md. Address: 1429 N. Patterson Park A Baltimore 13.

Rhode Island—Folsom-Jones, Rev. Charles, was ordained to the priesthood on June 11th in Stephen's Church, Providence, R. I., by Bishop Perry of Rhode Island. He was presented by Rev. Dr. Charles Townsend, and the Rev. Richard Elting preached the sermon. He will be curate of St. John's Church, Hartford, Conn. Address: Farmington Ave., Hartford.

Deacons

Minnesota—Smythe, Frederick Kitchener, was ordained to the diaconate on June 18th in Holy Trinity Church, Minneapolis, Minn., by Bishop Keeler of Minnesota. He was presented by Rev. Dr. Hanford L. Russell, the Rev. Russell Johnson preached the sermon. He will be minister in charge of St. Paul's Church, Glenwood, Minn. Address: Emmanuel Church, Alexandria, Minn. Address: Emmanuel Church Rectory, Alexandria, Minn.

Springfield—Frank Albert Frost was ordained deacon June 11th by Bishop White of Springfield in St. Paul's Pro-Cathedral, Springfield, Ill. He was presented by the Rev. Fred S. Arvedson and the Rev. Jerry Wallace preached the sermon. Rev. Mr. Frost is deacon in charge of St. Barnabas' Church, Havana, Ill.

Degrees Conferred

Lane, Very Rev. Edwin S., dean of Trinity Cathedral, Phoenix, Ariz., was awarded the doctor of divinity degree at the commencement of the Church Divinity School of the Pacific on July 7th.

CHURCH CALENDAR

July

1. Fifth Sunday after Trinity.
4. Independence Day. (Wednesday.)
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)

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